6.9.246
Y2X.46.

William Charles De Meuron Earl Fitzwilliam.

6.9.246
Y2X.46.

William Charles De Meuron Earl Fitzwilliam.

Not in Wing

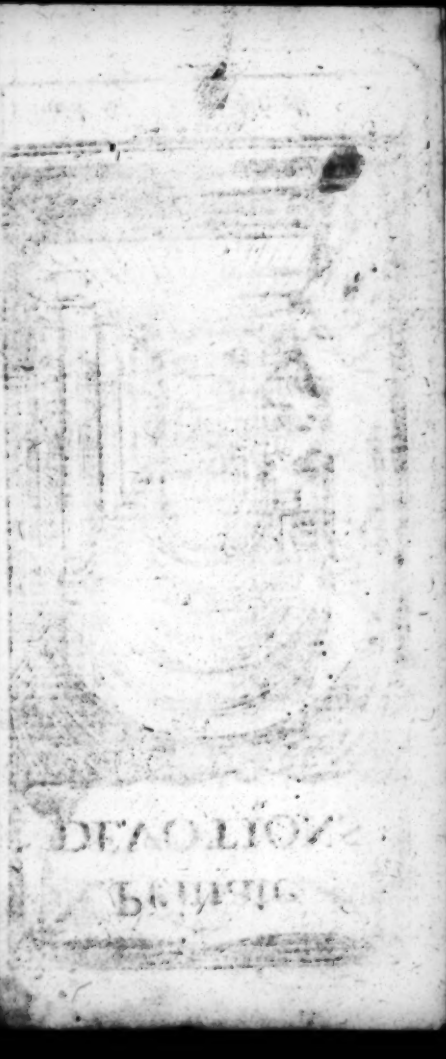
By Henry Valentine

£10-10

Behold the Publican
i'th' Temple praying;
Plac'd in the Front,
as of our book beginner:
The form of whose devotion
was this saying,
O Lord be merciful
to me a sinner.
God heard his suit, (mi'd;
though short, 'tis not de-
He came a sinner,
but went justifi'd.

Priuate DEVOTIONS

LONDON
Printed for R. Chiſwell



PRIVATE DEVOTIONS,

Digested into

Six LITANIES;

I. *Of Confession.*
II. *Of Deprecation.*
III. *Of Supplication.*
IV. *Of Thanksgiving.*
V. *Of Intercession.*
VI. *For the Sick.*

With Directions and Prayers

For the { Lord's Day. / Sacrament. / Day of { Death. / Judgment.

And two daily Prayers.

{ One for the Morning. / Another for the Evening.

The Twenty First Edition.

London, Printed for *Rich. Chiswell* in St *Pauls Church-yard*, 1679.

TO THE
Right HONOURABLE
THOMAS
Lo. COVENTRY
Baron of *Alesbrough*,
and Lord Keeper of
the great Seal of
England, &c.

My good Lord,

THE Law permitted a Man that was not able to bring a Lamb to the Altar, to offer a pair of Turtle doves, or two young Pigeons.

The Gospel commends Charity in a cup of cold Water, and magnifies the devotion and affection of the Widow that cast in a mite into the Treasury.

I must ever acknowledge

that mine obligation to your Lordſhip might challenge a volume; but wanting that, I have preſumed to preſent you with this Manual, and Enchiridion of private Devotions; the love and exerciſe whereof hath advanced your Lordſhip to publique honour. It is but a litt'e one, yet ſince it was firſt preſented to your hands, it hath ſo thriven by your Lordſhips Patronage, that it hath many Editions and Additions, And I am glad of it, for the bigger it grows, the better proportion it will carry with his ſervice, that is ever devoted to

Your Lordſhip,
in all Duty,
Hen. Valentine.

ORATIO

Deo Sacrificium.
Oranti ſubſidium.
Dæmonibus flagellum.

That is,

PRAYER IS

A { Sacrifice to God.
Succour to the Soul.
Scourge to the Devil.

Prayer is { *Clavis Diei.*
Sera Noctis.

1. *A Key to open the Morning.*

My voice ſhalt thou hear in the morning.

O Lord, in the Morning will I direct my prayer unto thee, and will look up, *Pſal.* 5. 3.

Unto thee have I cryed, O Lord, and in the morning ſhall my prayer prevent thee. *Pſ.* 81. 13.

2. *A Lock to ſhut up the Evening.*

At Evening will I pray and cry aloud, and he ſhall hear my voice, *Pſa.* 55. 17.

Let my prayer be ſet forth before thee as Incenſe; and the lifting up of

of mine hands as the evening ſacrifice, *Pſ.* 141. 2.

Morning and Evening.

Aaron ſhall burn ſweet incenſe every Morning. And when he lighteth the Lamps at Even, he ſhall burn ſweet Incenſe, *Exod.* 30. 7, 8.

In the Morning ſow thy ſeed, and in the Evening with-hold not thine hand: for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good, *Eccl.* 11. 6.

I. Con-

I. *Confeſſion of Sins.*

CONfeſſion is a branch of Prayer, which ſearches our ſins, and diſcloſes and ſpreads them open before the Lord, as *Hezekiah* did thoſe Letters which he received from the King of *Aſſyria*, or, as *Joſhuah* opened the Cave of *Makkedah*, and brought out the five Kings that were there hidden; ſo this opens the heart, and brings

brings out our hidden and bosom sins to light and execution. And as the opening of a vein rectifies the distemper of the body, so this cures the maladies of the Soul: for if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. In a word, it is commanded by God, and practised by the Saints; and *Solomon* makes it the Character of a Righteous Man to accuse himself

ſelf in the beginning of his *prayer*. A man dreams when he is aſleep, but cannot declare his dream till he awake. Confeſſion is a ſign that we are awakened from the ſleep of ſin, by the Grace of God.

I ſaid I will confeſs my Tranſgreſſions to the Lord, and thou forgaveſt the iniquity of my ſin, *Pſal.* 32. 5.

I have not covered my tranſgreſſions as *Adam*, by hiding mine iniquity in my boſom, *Job* 31. 3.

But

But I acknowledge my tranſgreſſions, and my ſin is ever before me, *Pſal.* 51. 3.

THE LITANY *of Confeſſion.*

BEhold, I was ſhapen in wickedneſs, and in ſin hath my Mother conceived me.

Lord be merciful to me, a ſinner.

When I was a child I ſpake as a child, I underſtood as a child, I thought as a child, and as yet have not put away child-

childiſh things from me.

Lord be merciful to me, a ſinner.

When I grew up, the luſts of the fleſh grew too ſtrong for me, they fought againſt me, and prevailed; the cares of the World diſtracted me, the pleaſures of the *world* deceived me, the pride of life ſwelled me, deſire of revenge inflamed me, and ſin reigned in my mortal body.

Lord be merciful to me, a ſinner.

I have given up the mem-

members of my body as weapons of ſin, and inſtruments of unrighteouſneſs: my head to imagine miſchief, my hands to work wickedneſs, my tongue to ſwearing and blaſphemy, my ears to filthy and corrupt communication, my eyes to behold vanity, my feet to ſtand in the way of ſinners, and to walk in the counſel of the ungodly; ſo that from the crown of the head, to the ſole of the foot, there is no ſound part in me.

Lord

Lord be merciful to me, a ſinner.

I have either omitted good duties, or done them ſlightly and wearily: I have neglected the time of my Viſitation: I have not known in my day the things that belong to my peace.

Lord be merciful to me, a ſinner.

I have offended thee, and treſpaſſed my neighbour by my improvidence and raſhneſs, by my anger and intemperate ſpeech; by my wilfulneſs,

fulneſs, envy, malice and uncharitableneſs.

Lord be merciful to me, a ſinner.

I have ſinned in all them whom I have corrupted by my words, counſel, or example: in all them whom I ſhould have reproved, whom I might have reformed, and did not.

Lord be merciful to me, a ſinner.

I have ſinned in neglecting opportunities to viſit the houſe and table of the Lord, in unworthy and

and unprepared resort thither, in wandring and idle thoughts there, either diverting me from the work of thy Holy Worship, or distracting me in it.

Lord be merciful to me, a sinner.

I have sinned in unreverent and unprofitable hearing thy Word, in cold and careless invocation of thy Name, without zeal and holy affection, which turned my prayers into sin.

Lord be merciful to me, a sinner.

I have ſinned by unthankful paſſing over thy many good favours, by ſlighting them with an unhearty commemoration, ſo that my ſacrifice of praiſe became the ſacrifice of fools.

Lord be merciful to me, a ſinner.

I have broken all my vows & purpoſes; I have not kept my ſolemn promiſes, of forſaking my ſin, and amending my life.

Lord be merciful to me, a ſinner.

I have delayed my repent-

pentance, I have resisted the checks of mine own Conscience, I have quenched the motions of thy Spirit, I have put off the good works whereby I might have glorified thee, bettered my self, and benefited my neighbour.

Lord be merciful to me, a sinner.

I have corrupted the best of my thoughts, words, works, and ways, by cherishing the corruptions of mine own nature, by entertaining the secret temptations of Satan,

ant, and the open enticements of the wicked World.

Lord be merciful to me, a sinner.

I have been an evil husband of the Talent of Grace which was committed to my improvement; I have been an unthrift of that time which was lent me for repentance, and the work of my Salvation.

Lord be merciful to me, a sinner.

I have belied my corrupt heart with fair semblances

blances of goodneſs, and have hypocritically deceived the good opinion of Charity which believeth the beſt; I have boaſted in the praiſe that I deſerved not, to thy offence, who requireſt Truth in the inward parts.

Lord be merciful to me, a ſinner.

I have overweaned the meaſure of grace in myſelf, and corrupted it with my pride: I have undervalued the goodneſs of my Neighbour,

and

and either hath lessened it with abatements, or depraved it with unjust imputations.

Lord be merciful to me, a sinner.

I have heard and seen thee, my God, dishonoured, my Neighbour traduced and wronged, and I have done right to neither; but either for fear of offence, for partial affection, for base flattery, or ungodly modesty, or for uncharitable envy, I have forborn to arise in their just defence.

Lord be merciful to me, a ſinner.

I have not alwayes ſought the outward bleſſings of Life by good means ſanctified by prayer; I have not always received them with thankſgiving and contentendneſs; I have not always uſed them with ſobriety, nor diſpenſed the over-meaſure with the piety and charity that I ought.

Lord be merciful to me, a ſinner.

I have not uſed my law-

lawful pleaſures ſo ſeaſonably, ſo moderately, ſo religiouſly, ſo thankfully as I ought, but I have offended thee my God in my mirth.

Lord be merciful to me, a ſinner.

I have not ſought peace with all men, nor always imbraced it when it hath been offered: I have not loved mine enemy, nor bleſſed him that curſed me, nor done good to him that meant or did me hurt; I have not given him ſuch par-

don as I begged from thee for my ſelf.

Lord be merciful to me, a ſinner.

I have ſinned in vain thoughts, in vaſt deſires, in ungodly hopes, in unchaſte dreams, in ſecret covetings of the goods or delights of my neighbour.

Lord be merciful to me, a ſinner.

I have ſinned in the unconſcionable practice of theſe ſins, without remorſe or repentance; o if any good motions o thy

thy Spirit have bred in me a godly sorrow for them, the next temptation hath either relapsed me into the old, or implunged me in some new sin.

Lord be merciful to me a sinner.

I have hid some of these sins as *Adam*, some of them I have excused with pretences, some I have denied against the Testimony of my accusing Conscience, some I have wickedly maintained, none I have through-

ly repented & amended.

Lord be merciful to me, a ſinner.

I have committed many ſecret ſins that I have not been aware of; I have ſinned in the beſt of my works, and intentions of piety and charity, even when I moſt laboured to do thee ſervice.

Lord be merciful to me, a ſinner.

I have ſinned all theſe ways, and done many evils that I have forgotten, many that I have paſt over without conſi-

dera-

deration and repentance; and now what ſhall I do to thee, O thou preſerver of Men, and Judge of the whole world?

Lord be merciful to me, a ſinner.

Have mercy upon me, O Lord, according to thy loving kindneſs: according to the multitude of thy tender compaſſions, blot out all my offences. *Amen. Amen.*

And that for Jeſus Chriſt his ſake, in whoſe moſt bleſſed name and words we conclude theſe

our imperfect Prayers, ſaying, as he himſelf hath taught us:

OUR Father which art in Heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done in earth as it is in Heaven. Give us this day our dayly bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the power, and the glo-

ry,

ry, for ever and ever. *Amen.*

Morning Prayer.

O Lord our Heavenly Father, Almighty and Everlaſting God, which haſt ſafely brought us to the beginning of this day; defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight,

through Jeſus Chriſt our Lord. *Amen.*

Evening Prayer.

LIghten our darkneſs we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jeſus Chriſt. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all, evermore. *Amen.*

II. *De-*

II. *Deprecation.*

DEprecation is a branch of Prayer, directed to God, either for the averſion and prevention of an evil before it comes, or for the removing and taking it away when it is come.

And the evil which we deprecate may be either the evil of ſin, or the evil of puniſhment. When we either feel or fear an evil, we muſt not with *Eliah* or *Jonah*, ſit down, and

and in a ſullen humour wiſh our ſelves out of the World; but we muſt pray as Chriſt did for his Diſciples, *John* 17.15. not that he would take us out of the world, but that he would keep us from the evil. And ſo doing, we have Gods promiſe, not to be tempted above our ſtrength. For either he will abate the croſs, or increaſe our ſtrength to bear it; either he will remove the temptation, or give us his grace, which is ſufficient for us. Deli-

Deliver us from evil, *Luke* 11. 4.

Deliver me from all my tranſgreſſions.

Make me not the reproach of the fooliſh, *Pſal.* 39.

Remove thy ſtroke from me.

Deliver my Soul from the Sword; my Darling from the Dog.

Save me from the Lions Mouth, from the horns of the Unicorns, *Pſal.* 22. 20, 21.

THE

THE LITANY
of Deprecation.

FRom all the ſins that I have done, and from all that I would have done, if thy grace had not prevented and reſtrained me.

Good Lord, deliver me.

From my cloſe and boſome ſins, and from thoſe ſins to which I am inclined by nature, or enticed by company, or allured by pleaſure and profit, or drawn by the example of this evil world.

Good

Good Lord, deliver me.

From all the ſins that I have felt in my conſcience, and confeſſed with my mouth, and bewailed with my heart, and begged pardon of thee with my tongue.

Good Lord, deliver me.

From all the ſecret and unknown ſins which my conſcience hath not felt nor my mouth confeſſed, nor my heart bewailed, nor my tongue begg'd pardon.

Good Lord, deliver me.

From the whole corruption

ruption of my Nature
from all the temptation
of the Devil, from the al
lurements of the World
from the luſts of the fleſh
and eyes;

Good Lord deliver me.

From all vanity of
mind, dulneſs of under-
ſtanding, perverſneſs of
will, crookedneſs of affe-
ctions, deadneſs and hard-
neſs of heart, and from a
benummed, blinded, or
ſeared conſcience;

Good Lord deliver me.

From all wandring
imaginations, from all
looſe-

looſneſs of deſires, from all tranſgreſſions of thy holy and juſt commandments, and from the firſt *motions* to any ſin againſt thee, or my neighbour;

Good Lord deliver me.

From relapſing into the ſins that I have repented of, from turning thy grace into wantonneſs, from treading under-foot the blood of thy Covenant, from neglect and contempt of the means of Salvation;

Good Lord deliver me.

From all Schiſm & Hereſie,

reſie, from infidelity an
apoſtaſie, and from the ſ
againſt the Holy Ghoſt;

Good Lord, deliver m

From famine and ſca
city, from plague and p
ſtilence, and from all
ther thy ſore and heav
judgments at this tim
and ever hereafter;

Good Lord, deliver m

From poverty and ex
treme neceſſity, fro
ſickneſs and diſeaſes i
my body, from grief an
vexation of mind, fro
loſs of liberty, goods o
friends, from blemiſh an

ſcan-

Scandal of my good name;

Good Lord, deliver me.

From giving offence unadviſedly, and from taking offence unjuſtly;

Good Lord, deliver me.

From thy wrath and indignation, from final deſpair of thy grace and pardon, and from ſudden death;

Good Lord, deliver me.

From the ſentence of condemnation, from the Lake of brimſtone, from the chains of everlaſting darkneſs, from the worm that dies not, and the fire

that

that ſhall never be quenched;

Good Lord deliver me.

O Lord, I beſeech thee deliver my Soul, *Pſ.* 116. 4. *Amen, Amen.*

And that for Jeſus Chriſt his ſake, in whoſe moſt bleſſed Name and words we conclude theſe our imperfect prayers, ſaying, as he himſelf hath taught us:

OUR Father which art in Heaven, *&c.*

Morning Prayer.

O Lord our heavenly Father, Almighty and

and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Evening Prayer.

LIghten our darkness, we beseech thee O Lord,

Lord, and by thy grea mercy defend us from a perils and dangers of thi night, for the love of thy only Son, our Saviour Jeſus Chriſt. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all, evermore. *Amen.*

III. *Supplication.*

SUpplication is another branch of Prayer, whereby we intreat of God that he would give

ive us ſuch bleſſings as
ve want, or continue and
nlarge ſuch beſſings as
ve have received. And
heſe bleſſings are either
orporal or ſpiritual,
emporal or eternal. For
uch bleſſings as are ſpi-
itual, and accompany
alvation; pray for them
h the firſt place: Firſt,
eek the Kingdom of
God, and the Righte-
ouſneſs thereof; and we
ay pray for them ab-
ſolutely: for the other
we muſt pray conditio-
nally, with a reference

and

and ſubmiſſion of ou
will to Gods Will, wh
beſt knows what is goo
for us. Not my will, bu
thine be done. Thy wi
be done in earth as it
in Heaven.

O Thou that heare
Prayer, unto the
ſhall all fleſh come, *Pſa*
65. 2.

Lord hear my voice
let thine ears be atten
tive to my ſupplication
Pſal. 130. 2.

Behold now that
have taken upon me to
ſpeak

ſpeak to the Lord, who am but duſt and aſhes: O let not the Lord be angry, and I will ſpeak.

THE LITANY *of Supplication.*

THat it may pleaſe thee to fill mine heart and my mouth with thy praiſe all my life-long, for all thy faithfulneſs, and truth, and loving kindneſs ſhewed to me in the Land of the living.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to give me a clear judgment to ſee my ſins, holy affections to hate and abhor them, true repentance to bewail and forſake them, with a ſtedfaſt purpoſe and reſolution againſt them, for the time to come

I beſeech thee to hear me good Lord.

That it may pleaſe thee to waſh me throughly from mine iniquities, and to cleanſe me from my ſins, that I may be whiter than ſnow.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to apply to my *conſcience* the obedience of the life and the ſacrifice of the death of Jeſus Chriſt, for the aſſurance of thy favour, and my pardon.

I beſeech thee, &c.

That it may pleaſe thee to create in me a clean heart, to renew a right ſpirit within me, to give me truth in my inward parts, and to eſtabliſh me with thy free Spirit.

I beseech thee to hear me good Lord.

That it may please thee to give me such graces as I want, and to encrease those which I have, that I may grow from strength to strength, till I become a perfect man.

I beseech thee to hear me good Lord.

That it may please thee to make me an instrument of thy glory, and to direct all my thoughts, words and works, for the inlargement & advancement of thy Kingdom.

I

I beſeech thee to hear me good Lord.

That it may pleaſe thee to eſtabliſh in me the Kingdom of thy power to rule and awe me; and the Kingdom of thy grace to ſanctifie me to the knowledge, love, and obedience of thy will.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to enable me to do thy will with chearfulneſs and alacrity, with perſeverance and conſtancy, as thy bleſſed Angels and

Saints in Heaven do it.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to open thy full hand, & to beſtow upon me the neceſſaries of this life, and the fruits of the Earth in due ſeaſon, with the continuance of health, liberty and peace.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to give me thy bleſſing with them; that I may uſe them wiſely, ſoberly, juſtly, charitably, thankfully,

fully, and contentedly.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs me in all the works of my Calling with grace and ſtrength, to obtain, to keep, and to uſe a good conſcience towards thee & my neighbours to my lives end.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to ſanctifie my life, to ſweeten my death, and to raiſe up my body in the day of the Lord Jeſus.

I beſeech thee to hear me good Lord.

Finally, that it may pleaſe thee, to give me my Maſters joy, my Fathers inheritance, the Crown of righteouſneſs, the glory of the new *Jeruſalem*, and to ſatisfie me with that fulneſs of joy which is in thy preſence.

I beſeech thee to hear me good Lord.

O Lord hear my prayer, and let my cry come unto thee. *Amen. Amen.*

And that for Jeſus Chriſt his ſake, in whoſe moſt

moſt bleſſed name and words, we conclude theſe our imperfect Prayers, ſaying, as he himſelf hath taught us:

OUR Father which art in Heaven, *&c.*

Morning Prayer.

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any

kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy ſight through Jeſus Chriſt our Lord *Amen.*

Evening Prayer.

LIghten our darkneſs we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jeſus Chriſt. *Amen.*

THE

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. *Amen.*

IV. *Thanksgiving.*

THanksgiving is a branch of prayer, which, like the Leper in the Gospel, turns back to God with a Confession and annuntiation of what the Lord hath done for us. And it is so necessary and essential a part of God's Worship, that

that it is the very condition of the obligation, wherein God hath bound himſelf by his promiſe to hear us. Call upon me in the day of trouble, and I will deliver thee, and thou ſhalt praiſe me, *Pſal.*50.15. ſo that if we praiſe him not, we break the Covenant, and are Uſurpers upon all his bleſſings and Deliverances.

Thy loving kindneſs is better than life; therefore my lips ſhall praiſe thee, *Pſal.* 63. 3, 4.

Thus

Thus will I magnifie thee all my life; and lift up my hands in thy Name.

Seven times a day do I praiſe thee, *Pſ.* 119. 164.

My mouth ſhall ſhew forth thy righteouſneſs, and thy ſalvation all the day long: for I know no end thereof, *Pſ.* 71. 15.

While I live I will praiſe the Lord; I will ſing praiſes to my God while I have any being, *Pſal.* 146. 2.

Bleſs the Lord, O my ſoul; and forget not all his

his benefits, *Pſ.* 103. 2.

O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe, *Pſal.* 51. 15.

THE LITANY *of Thanksgiving.*

FOR the grace of Election, by which I was choſen according to the good pleaſure of thy Will.

My Soul doth magnifie thee, O Lord.

For the grace of Creation, by which I was made after thine Image in

in righteousnes and holines.

My Soul doth magnifie thee, O Lord.

For the grace of Redemption, by which I was recovered from the guilt & dominion of sin, from the power of Satan: and the second death.

My Soul doth magnifie thee, O Lord.

For the grace of Vocation, wrought in me by the inward working of thy Spirit, and the outward ministry of thy holy Word and Sacraments.

My

My Soul doth magnifie thee, O Lord.

For the grace of Juſtification, whereby I am clothed with the righteouſneſs of Chriſt Jeſus.

My Soul doth magnifie thee, O Lord.

For my meaſure of Sanctification, by which I am made a new Creature.

My Soul doth magnifie thee, O Lord.

For my formation in the womb, my birth, my baptiſm, the illumination of my underſtanding,

the

the correction of my will, and all the spiritual graces received from thee.

My Soul doth magnifie thee, O Lord.

For the liberty of thy Word and Sacraments, for thy Sanctuary and solemn Assemblies, and for thy gracious presence with us in them.

My Soul doth magnifie thee, O Lord.

For thy constant providence in supplying my necessities, and defending me from dangers.

My Soul doth magnifie thee, O Lord. For

For my good Parents my Education, my health, liberty, and peace for the comfort of my Friends, for my daily bread, and for all thy temporal bleſſings.

My Soul doth magnify thee, O Lord.

For thy prevention of evils, ſubvention in evil & deliverance from evils

My Soul doth magnify thee, O Lord.

For thy patience in forbearing, for thy mercy in forgiving, for thy bounty in giving, eve

whe

when I ſinn'd againſt thee with a high hand.

My Soul doth magnifie thee, O Lord.

For my life, and the ſeaſon given me for repentance & good works, and for thy holy means of grace and ſalvation.

My Soul doth magnifie thee, O Lord.

For the checks of mine own Conſcience, for the inſtruction of the Word, for the motions of thy good Spirit, which have either reſtrained me from ſin, or cauſed me to

to repent of it.

My Soul doth magnify thee, O Lord.

For thy fatherly corrections by some spiritual conflicts with Satan, by diseases or hurts in my body, by griefs of mind, loss of goods, molestation, oppression of Injuries, discomforts for, or from those in whom natural, civil or Christian acquaintance have indeared me.

My Soul doth magnify thee, O Lord.

For all the holy Patriarchs and Prophets

for

for the ever blessed Mother of our Lord, for all the Holy Apostles and Evangelists, for all the Godly Bishops and Pastors of the Church, for all the noble Army of Martyrs, and Confessors, and for all the faithful that have lived and died in the Lord.

My Soul doth magnifie thee, O Lord.

For the happy translation of all Saints departed in peace, from this Vale of tears to the inheritance of the just.

My

My Soul doth magnif
thee, O Lord.

For thine holy Angel
and the charge whic
thou haſt given them t
miniſter unto us, to pitc
their tents about us, t
keep us in all our way
and to convey our Sou
into *Abrahams* boſom;

My Soul doth magnif
thee, O Lord.

For Jeſus Chriſt th
author and finiſher of ou
faith, and the Fountai
and foundation of a
theſe favours:

For his conception an
birth;

Fo

For his Circumciſion
nd Baptiſm ;
For his faſting and
emptation ;
For his Doctrine and
Miracles ;
For his Agony and
Bloody ſweat ;
For his croſs & paſſion ;
or his death and burial ;
For his victorious de-
ſcenſion into Hell ;
For his glorious reſur-
rection, and aſcenſion in-
o Heaven ;
For his ſitting at the
ight hand of God to
make interceſſion always
or us ; For

For his ſending th
holy Ghoſt to abide wit
his Church for ever, an
for his being with us t
the end of the world.

My Soul doth magnif
thee, O Lord.

For thy bleſſed Spiri
the enlightner of my un
derſtanding, the ſanctifi
er of my will, the helpe
of my infirmities, th
comforter of my Conſci
ence, the pledge and wi
neſs of my adoption, an
the ſeal of my Salvation

My Soul doth magnif
thee, O Lord.

Fo

For all my personal and particular deliverances; for the Religion, Peace, plenty, strength, and honour of the State wherein I live, for saving it at all times especially from the Spanish invasion and the Popish powder treason.

My Soul doth magnifie thee, O Lord.

For all the secret favours which thou hast done for us, for all the mercies which we have received from thee, and are slipt out of our remembrance, and for all

the goodneſs which thou haſt laid up for them that fear thee, and love thy coming.

My Soul doth magnify thee, O Lord.

What ſhall I render to the Lord for all his benefits towards me?

I will take up the cup of Salvation, and call upon the Name of the Lord. *Pſal.* 116. 12.

I will ſing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulneſs to all generations. *Pſ.* 89. 1.

Le

Let them that fear the Lord ſay always, The Lord be praiſed.

Glory be to the Father, and to the Son, and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be, world without end.

Amen, Amen.

And that for Jeſus Chriſt his ſake, in whoſe moſt bleſſed Name and words we conclude theſe our imperfect prayers, ſaying, as he himſelf hath taught us:

OUR Father which art in Heaven, &c.

Morning Prayer.

O Lord our Heavenly Father, Almighty and Everlasting God who hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight through

through Jesus Christ our Lord. *Amen.*

Evening Prayer.

LIghten our darkness, we beseech thee O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all, evermore. *Amen.*

V. *Intercession.*

Intercession is a branch of Prayer, extending and inlarging our desires for others: as we see in *Abraham*, who interceded for *Sodom*, and *Moses* for *Israel*, and *Samuel* for *Saul*. And this duty is very acceptable to God; for necessity constrains us to pray for our selves; but charity moves us to become Petitioners for others. And the prayer of charity is more acceptable to God, than the prayer

prayer of necessity. Again, it is very profitable for us; for though our prayers should not profit them, yet they will profit us; for they shall be turned into our own bosoms, *Psal.* 35. 13.

Si pro te tantum roges, pro te tantum rogabis: Si autem pro omnibus roges, pro te omnes rogabunt. Amb. l. 1. de Cain, &c. cap. 1.

I exhort therefore that first of all supplication, prayers, intercessions, and giving of thanks be made for all men; for this is

good and acceptable in the ſight of God our Saviour, *1 Tim.* 2. 1, 3.

And pray always with all manner of prayer and ſupplication in the ſpirit: and watch thereunto with all perſeverance and ſupplication for all Saints. And for me, that utterance may be given unto me, that I may open my mouth boldly to publiſh the ſecret of the Goſpel, *Eph.* 6. 18, 19.

Is any ſick among you? let him call for the Elders of the Church and

let

let them pray over him. And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up, and if he have committed ſins, they ſhall be forgiven him, *Jam.* 5. 14, 15.

But as for me, when they were ſick my clothing was ſackcloth: I humbled my Soul with faſting, and my prayer returned into mine own boſom, *Pſal.* 35. 13.

Peter was kept in Priſon, but earneſt Prayer was made of the Church

for him, *Acts* 12. 5.

Pray for the peace of *Jeruſalem*; they ſhall proſper that love thee, *Pſalm* 122. 6.

THE LITANY *of Interceſſion.*

THat it may pleaſe thee to bleſs thy Church militant here on earth, to preſerve the purity of Doctrine, the due adminiſtration of the Sacraments, and the preaching of thy Word, that the gates of hell may not prevail againſt it.

I

I beſeech thee to hear me good Lord.

That it may pleaſe thee to purge it from Schiſm and Hereſie, and to reconcile all unhappy differences, that we may keep the unity of the Spirit in the bond of peace.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to fence it about with the wall of thy providence, to infatuate the counſel, & to diſperſe the powers and projects of all thoſe that wiſh evil unto *Sion.*

I beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs that part of thy Church wherein thou haſt planted me, and to whoſe breaſts thou haſt applyed me, with peace and plenty, with a free exerciſe, and reverend eſteem of all thine Ordinances.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs our gracious King *Charles*, our royal Queen *Katherine*, *James* Duke

Duke of *York*, and all others that are derived from that ſame ſacred ſtock, or ingraffed into it.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs the government and preaching of the Clergy, make them paintul in their Miniſtry, and exemplary in their lives, that they may ſave themſelves and thoſe that hear them.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to

to bleſs the Council with wiſdom, the Judges with integrity, the Magiſtrate with courage, the people with obedience, and our Armies with ſtrength & victory.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs all Schools and Seminaries of Learning and Religion; eſpecially the two Univerſities of this land.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to

to bleſs all thoſe that are near and dear unto me by the bond of Nature, or Chriſtian Acquaintance.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs all thoſe that have been inſtruments of my good and are yet living: Such as have educated and inſtructed me; Such as have counſelled and adviſed me: Such as have clothed and fed me: Such as have reproved and corrected me when I ſinned.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to remember the reformed Churches beyond the ſeas, to repair the ruines and Deſolations, which her enemies have made in her, to reduce ſuch as are baniſhed, to inlarge ſuch as are impriſoned, to relieve ſuch as are impoveriſhed, and to comfort ſuch as are perſecuted for the teſtimony of a good conſcience, and the truth of the Goſpel.

I beſeech thee to hear me good Lord. That

That it may please thee to raise up such as are dejected with the guilt of their own Consciences, with the horror of their sins, with the apprehension of thy wrath, with the weakness of their graces or jealousies of mercy, and to say to their Souls, that thou art their Salvation.

I beseech thee to hear me good Lord.

That it may please thee to prosper and assist all those that jeopard their lives for the maintenance of

of the Goſpel, go forth with their Army, cover their heads in the day of battel, and bring them home with honour and victory.

We beſeech thee to hear me good Lord.

That it may pleaſe thee to bleſs all women with child with ſafe deliverance, all young children with a godly and religious education, the Seaman with a proſperous voyage, the Husbandman with a plentiful harveſt, the Captive with Patience

ence and deliverance, & all prisoners with repentance and amendment.

I beseech thee to hear me good Lord.

That it may please thee to instruct the ignorant, to convert the obstinate, to confirm the righteous, to comfort the distressed, to bind up the broken-hearted, to rectifie those that err, and to reduce them that wander, into the right way.

I beseech thee to hear me good Lord.

That

That it may pleaſe thee to remember thine ancient people the *Jews*, to open their eyes that they may ſee him whom they have pierced, and believe in him.

I beſeech thee to hear me good Lord.

That it may pleaſe thee in thy good time to bring in the fulneſs of the Gentiles, and to reveal the glorious light of thy Goſpel to ſuch as yet ſit in darkneſs, and in the ſhadow of death.

I beſeech thee to hear me good Lord. That

That it may pleaſe thee to forgive thoſe that perſecute and ſpeak evil of me, thoſe that injure and moleſt me, thoſe that ſlander and traduce me, and to ſoften the hearts of all thoſe that are mine enemies.

I beſeech thee to hear me good Lord.

O Lord hear my prayers for my ſelf: O Lord, hear my prayers for others: O Lord hear the prayers of thy Son Jeſus Chriſt for us all, who ſits at thy right hand making inter-

intercession for us, and hath taught me to come to thee in this most perfect and absolute form of Prayer.

OUR Father which art in Heaven, &c.

Morning Prayer.

O Lord our heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind

kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Evening Prayer.

LIghten our darkness, we beseech thee O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

THE

THE grace of our Lord Jesus Christ and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

A peculiar Litany to be used by, or for sick persons: Collected out of several places and passages of Holy Scripture.

IN those dayes was *Hezekiah* sick unto death.

Then turned he his face unto the wall and prayed unto the Lord.

And

And *Hezekiah* wept ſore. And the Lord ſaid, Behold I will add unto thy days fifteen years, *Iſa.* 38. 1, 2, 3.

THE LITANY.

O God the Father of Heaven, whoſe property it is to kill, and make alive, to wound and to heal, to bring down to the grave, and to raiſe up again;

Have mercy upon me.

Thou who didſt heal

Naaman of his leproſie, *David* of his noiſom diſeaſe, *Job* of his Ulcers, *Hezekiah* of his deſperate ſickneſs.

Have mercy upon me.

O Chriſt the Son of God, who madeſt the blind to ſee, the dumb to ſpeak, the deaf to hear, and the lame to walk;

Have mercy upon me.

Thou who didſt cure *Peters* wives mother of her fever, the Centurions ſervant of his palſie, the ten lepers of their leproſie,

sie, and didst help such as were possessed with Devils;

Have mercy upon me.

Thou who didst cure her that was diseased with an issue of blood twelve years, and her that was bowed together eighteen years, & him at the Pool of *Bethesda*, that had an infirmity thirty and eight years;

Have mercy upon me.

Thou who didst restore to life the daughter of *Jairus*, & the widows Son, and raised up *Laza-*

rus out of his grave;

Have mercy upon me.

Thou who didſt bear our ſickneſſes and ſorrows, thou who haſt ſtiled thy ſelf the Phyſician of the ſick, thou who haſt called all ſuch as are weary and heavy laden to come unto thee, promiſing them eaſe and refreſhment;

Have mercy upon me.

By thy faſting and watching, by thine hunger & thirſt, by thy grief and ſadneſs, by thy agony and bloody ſweat, by thy

thy cries and tears, by thy Croſs and Paſſion;

Have mercy upon me.

That it may pleaſe thee, who didſt cure many diſeaſes by *Peters* ſhadow, many ſickneſſes by *Paul's* handkerchief, the eyes of the blind with clay and ſpittle, the Leproſie of *Naaman* with the water of *Jordan*, and raiſedſt up the dead by the bones of the Prophet; to bleſs all thoſe means that are or ſhall be uſed for my recovery.

I beſeech thee to hear

me good Lord.

That it may pleaſe thee to give me grace to ſubmit my ſelf wholly to thy Will; to take thy viſitation with patience & thankfulneſs, and to drink of this bitter Cup without murmuring or repining.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to ſtrengthen me againſt all the temptations of the Devil, to ſuccour me in all the agonies and conflicts of my own conſcience,

ence, and to lay no more upon me than thou ſhalt enable me to bear.

I beſeech thee to hear me good Lord.

That it may pleaſe thee to continue unto me my memory and underſtanding, my Speech and Senſes, the Comforts and Graces of thy holy Spirit, that I fall not away from thee.

I beſeech thee to hear me good Lord.

That it may pleaſe thee if it be thy will, to give me a longer time of re-

pentance, to reſcue me from the gates of the grave, to ſpare me a little before I go hence, and be no more ſeen, that I may ſtill praiſe thee in the land of the living.

I beſeech thee to hear me good Lord.

That it may pleaſe thee if thou haſt appointed me for death, to fit and prepare me for it; to ſtrengthen my Faith, to pardon and forgive me all my ſins, and to aſſure me of my Salvation, that I may render up my Soul with

with comfort and chearfulneſs.

I beſeech thee to hear me good Lord.

Finally, that it may pleaſe thee, when I have rendred it up, to receive it into thy hands, to deliver me from the pangs of everlaſting death, and to ſet open unto me the gates of everlaſting life.

I beſeech thee to hear me good Lord.

Pſal. 6. 2, 4, 5.

Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my

bones are vexed.

Return, O Lord, deliver my Soul, O ſave me for thy mercies ſake.

For in death there is no remembrance of thee: and who ſhall give thee thanks in the pit?

Pſal. 38.

Thine arrows ſtick faſt in me: And thy hand preſſeth me ſore, *ver.* 2.

There is no ſoundneſs in my fleſh, becauſe of thine anger; neither is there any reſt in my bones, becauſe of my ſin, *ver.* 3.

For

For mine iniquities are gone over my head; as an heavy burthen they are too heavy for me, *ver.* 4.

My wounds ſtink, and are corrupt, becauſe of my fooliſhneſs, *ver.* 6.

I am troubled, I am bowed down greatly, I go mourning all the day long, *ver.* 6.

My loins are filled with a loathſome diſeaſe, and there is no ſoundneſs in my fleſh, *ver.* 7.

I am feeble and ſore broken, I have roared by reaſon of the diſquiet-

neſs

nes of my heart, *ver.* 8.

Lord all my desire is before thee, and my groaning is not hid from thee, *ver.* 9.

Forsake me not, O Lord; O my God, be not far from mee, *ver.* 21.

Make haste to help me, O Lord, my Salvation, *ver.* 22.

DIRECTIONS *for the Lord's day.*

HE that would spend a Sunday well, (living where he hath the liberty of God's House and

and Ordinances) muſt do ſomething before Church, ſomething at Church, ſomething after Church.

Before Church.

1. So ſoon as we awake, we ſhould have our hearts affected with the majeſty and ſolemnity of the day, putting a difference betwixt it and others, conſidering that it is { *The Lord's Day.* / *An holy Day.* / *An honourable Day.* } Great is the *honour* of this

this day above others.

God the Father honoured it.

On this day he formed the Elements of the World.

On this day he created the Angels.

On this day he first rained *Manna* upon the *Israelites.*

God the Son honoured it with his glorious resurrection, with his gracious apparitions after he was risen. For

On this day he appeared to the two *Maries* that

that came to the Sepulchre, *Mat.* 28. 1, 9.

On this day he appeared to his Disciples assembled together, *Thomas* then not being present, *John* 20. 19.

On this day he appeared again to his Disciples, *Thomas* being with them *John* 20. 26.

On this day St. *John* saw him walking in the midst of the seven golden Candlesticks, *Rev.* 11. 13.

God the Holy Ghost honoured it.

On

On this day he descended upon the Apostles in a golden shower of all spiritual gifts and graces. Since which time, *The Church hath honoured it*, and made it the day of their solemn Assemblies, *Acts* 20. 7.

What God and his Church hath thus honoured, that do not thou prophane.

Secondly, We must lay aside the cares of the world, and the works of our ordinary Callings, leaving them behind us,

as

as *Abraham* did his Servants when he went to offer his Sacrifice upon Mount *Moriah*.

Thirdly, we must cleanse our selves by *confession* and repentance, for otherwise our prayers in the Church will not be *acceptable* to God, nor his Ordinances *profitable* to us.

Will ye steal, murther, and commit adultery, & swear falsly, and burn incense unto *Baal*, and walk after other gods whom ye know not, and come

and

and ſtand before me in this houſe? *Jer.* 7. 9, 10.

Shall I be inquired of by *you*, O houſe of *Iſrael*? As I live, ſaith the Lord, I will not be inquired of by *you*, Ex. 20. 31.

God heareth not *ſinners*: but if any Man be a worſhipper of him, and doth his will, him he heareth, *Joh.* 8. 31.

The Lord had reſpect unto *Abel*, and his offering: But unto *Cain* and his offering he had not reſpect, *Gen.* 4. 4 5.

I will waſh my hands in

in innocency, and so will I compass thine Altar, *Psal.* 26. 6.

Hence was it that the Jews writ over the doors of their Synagogues this saying of *David*, This is the gate of the Lord, the *righteous* shall enter into it, *Psal.* 118. 20.

And now being thus qualified and prepared, go into the House of God, and in the way meditate of some of these sentences:

One thing I have desired of the Lord, that I will

will ſeek after: that I may dwell in the Houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his Temple, *Pſal.* 27. 4.

I was glad when they ſaid unto me, Let us go up into the Houſe of the Lord, *Pſal.* 122. 1.

We will go into his Tabernacles, we will worſhip at his footſtool, *Pſal.* 132. 7.

My Soul longeth, yea, even fainteth for the Courts of the Lord, *Pſ.* 84. 2.

A ſhort Morning Prayer for the Sunday.

O Moſt glorious, and immortal God, the eye of whoſe providence doth never ſlumber, I yield thee humble and hearty thanks that thou haſt preſerved me from the perils of the night paſt, and brought me ſafe to the light of this day, and the comforts thereof; it is a Day holy and honourable, a day which is conſecrated to thine own ſervice, and ſet apart for

will ſeek after: that I may dwell in the Houſe of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his Temple. *Pſal.* 27. 4.

I was glad when they ſaid unto me, Let us go up into the Houſe of the Lord, *Pſal.* 122. 1.

We will go into his Tabernacles, we will worſhip at his footſtool, *Pſal.* 132. 7.

My Soul longeth, yea, even fainteth for the Courts of the Lord, *Pſ.* 84. 2.

A

A short Morning Prayer for the Sunday.

O Most glorious, and immortal God, the eye of whose providence doth never slumber, I yield thee humble and hearty thanks that thou hast preserved me from the perils of the night past, and brought me safe to the light of this day, and the comforts thereof; it is a Day holy and honourable, a day which is consecrated to thine own service, and set apart for

for thine own honour. Let my heart therefore gracious God, be so affected with the glory and majesty of it, that I may not do mine own works, nor seek mine own pleasure, nor speak mine own words; but may wait upon thee in the use of thine ordinances, and discharge those weighty Duties which thou requirest of me.

Now forasmuch as thou art a God of pure eyes and wilt be sanctified in all those that draw

near

near unto thee, a God who regardeſt not the ſacrifice of fools, nor hearſt ſinners though they tread in thy Courts, and call upon thee in the Houſe of Prayer; I beſeech thee to pardon and forgive me all my ſins, remove them out of thy preſence, as far as the Eaſt is from the Weſt: accept of me in the death and paſſion of thy Son Jeſus Chriſt, that when I ſhall come into thy Temple, to compaſs thine Altar, my prayer may

may come up before thee as Incenſe, and the lifting up of my hands as an Evening Sacrifice. And as I deſire that thou wouldſt hear me calling upon thee in my Prayers, ſo give me grace to hear thee calling upon me in thy Word. It is the word of truth, of wiſdom, of righteouſneſs, of reconciliation, and that Word which is able to ſave my Soul in the day of the Lord Jeſus; grant therefore that I may hear it with reverence, receive

it

it with meekneſs, and mingle it with faith, that it may accompliſh in me that good work for which thou haſt ſent it.

And that this day may be every where a day of holineſs unto thee; ſanctifie, and prepare the hearts of all the people for thy ſervice, fill the places of thy worſhip with thy glory, be preſent with the Aſſemblies of thy Saints, open the mouths of thy Miniſters, and ſecond the Miniſtry of thy Word by the effi-

cacy of thy Spirit, that it may be powerful to the casting down of the strong holds of sin, and Satan; to the advancing & inlarging of thy Kingdom; to the edifying and building up of thy body the Church; and to the perfecting of thy Saints, till we all come to the unity of the Faith, and of the knowledge of the Son of God, to a perfect Man. Thou O God, who art able to do exceeding abundantly for us, above all that we can ask or think,

think, hear me, and answer me, even for the sake of thy dear Son Jesus Christ: to whom, with the Father, and the blessed Spirit, be ascribed, and given all Power, Praise, Might, Majesty, and Dominion, now and evermore. *Amen.*

At Church.

CONsider, first, the place where thou art; it is

The gate of heaven,	Josh. 5. 15.
Holy ground,	
The House of God.	Gen. 28. 17.

O how amiable are thy Tabernacles, O Lord of Hosts! A day in thy Courts is better than a thousand. Blessed are they that may dwell in thy house, *Ps.* 84. 1, 4, 10.

Then be careful to discharge those duties which God there requireth of thee; and they ordinarily are two;

1. *Prayer.*
2. *Hearing the Word.*

In Prayer, *first look to the Devotion of thy Soul.*

It must be lifting up of the Soul, *Ps.* 25. 1.

The

The pouring out of the ſoul, 1 *Sam.* 1. 15.

A ſtrong crying, *Heb.* 5. 7.

A wreſtling with God, *Hoſ.* 12. 4.

Without this, thy prayer will be but babling; *Mat.* 6. 7.

The howling of a dog, or wolf, *Hoſ.* 7. 14.

A bell without a clapper.

A pile of wood without fire.

A bullet without powder.

A bird without wings.

A Cloud without water.
A tinkling Cymbal.

The Jews writ this ſentence alſo over the doors of their Synagogues, and Oratories, *Prayer without intention, is as the Body without the Soul.*

Then, in the next place, *Look to the reverence of thy Body.*

God is greatly to be feared in the Aſſembly of the Saints: and to be had in reverence of all them that are about him, *Pſal.* 89. 7.

Un-

Uncover thy head.

The four and twenty Elders fell down before Him that ſat on the Throne, caſting their *Crowns* from their heads, *Rev.* 4. 10.

Bend thy knee.

O come let us worſhip and bow down: let us *kneel* before the Lord our Maker, *Pſ.* 95. 6.

The other duty is the *hearing* of the *Word* read and preached, which requires of us,

Firſt, attention.

Speak Lord, for thy

ſervant *heareth*, 1 *Sam.* 3. 10.

Hearken, O daughter, and conſider, and incline thine *ear*, *Pſal.* 45. 10.

I will hear what God the Lord will ſpeak unto me, *Pſal.* 85. 8.

The Lord opened the heart of *Lydia*, that ſhe *attended* unto the things that were ſpoken by *Paul*, *Acts* 16. 14.

He that hath an ear let him *hear* what the Spirit ſaith unto the Churches, *Rev.* 2. 11.

My ſheep hear my voice, *Joh.* 10. 27. *And*

And for this end we must consider, it is

The word of *God*, 1 *Thes.* 2. 13.

The word of *Grace*, *Act.* 14. 3.

The word of *Truth*, *Joh.* 17. 17.

The word of *Reconciliation*, 2 *Cor.* 5. 19.

The word of *Righteousness*, *Heb.* 5. 13.

The word of *Faith*, *Rom.* 10. 8.

The word of *Eternal life*, *John* 9. 68.

That it is

Good *Seed*, *Mark* 4.

Sincere *milk*, 1 *Pet.* 2. 2.
Strong *meat*, *Heb.* 5. 14.

That it is

A wholeſome Word, 2 *Tim.* 6. 3.
A lively word, *Heb.* 4. 12.
A good word, *Heb.* 6. 5.

That it is

Better than thouſands of gold and ſilver, *Pſal.* 119. 72.

Sweeter than the hony, and the hony comb, *Pſal.* 19. 10.

And all this, becauſe it is that word which is able to ſave our Souls, *Jam.* 2. 21.

Se-

Secondly, *The hearing of the Word requires retention as well as attention.*

Therefore ye ſhall *lay up* theſe my words in your heart, and in your ſoul, *Deut.* 11. 18.

Thy word have I hid in mine heart, that I might not ſin againſt thee, *Pſal.* 119. 11.

Mary kept all theſe ſayings in her heart, *Luk.* 2. 51.

And laſtly, *people muſt be here admoniſhed not to depart from the Church till the Miniſter hath pronounced*

nounced the bleſſing.

All the people departed every man to his houſe, 1 *Chron.* 16. 42.

But it was after *David* had made an end of offering the burnt offerings, and the peace offerings, and had bleſſed the people in the Name of the Lord; *verſe* 2.

Surely there is ſomething in the *bleſſing* of the Miniſter. Then the Prieſts and the Levites aroſe, and *bleſſed* the people: and their voice was *heard*, and their prayer

came

came up to his holy dwelling place, even unto heaven, 2 *Chron.* 30. 37.

Leave not then thine Angel till he hath given thee a blessing.

After Church.

AND now being come home, it is thy duty yet farther,

1. *To meditate upon such things as have been taught thee.*

His delight is in the Law of the Lord, and in that Law doth he *meditate* day and night, *Psal.* 1. 2.

O how I love thy Law! it is my *meditation* all the day, *Pſal.* 119. 97.

I have more Underſtanding than all my Teachers: for thy Teſtimonies are my *meditation*, ver. 99.

My *meditation* of him ſhall be ſweet, *Pſ.* 104. 34.

My heart was hot within me, while I was *muſing*, the fire burned, *Pſal.* 39. 3.

The beaſts that chewed not the cud were unclean.

Secondly, *Thou muſt praiſe*

praise God for so much of the means as he was pleased to afford thee that day.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings in heavenly things, *Eph.* 1. 3.

As, the liberty of his *House*;

The Comforts of his *Day*;

The Communion of his *Saints*;

The instruction of his *Word*;

The dispensation of his *Sacraments*. The

The gifts of his *Ministers.*

Thirdly, *We must pray for a blessing upon the means of our Salvation.*

He only it is that can put his law in our inward parts, and write it in our hearts, *Jer.* 31. 33.

Paul may plant, and *Apollos* water; but God gives the increase, 1 *Cor.* 3. 6.

The excellency of the power is of God, and not of us, 2 *Cor.* 4. 7.

Lastly, *teach it thy family.*

You

You shall *teach* them your children, talking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, *Deut.* 11. 19.

I know him, that he will command his *children* and his *household* after him, to keep the way of the Lord, to do justice and judgment, *Jer.* 18. 16.

I and my house will serve the Lord, *Josh.* 24. 15.

If

If thou doſt thus ſanctifie this Day of reſt here, thou ſhalt celebrate an everlaſting reſt and Sabbath hereafter.

All manner of perſons within the Church of England *ſhall from henceforth celebrate and keep the Lords day commonly called Sunday, and other Holy days, according to Gods holy will and pleaſure, & the orders of the Church of* England, *preſcribed in that behalf, that is, in hearing the Word of God read and taught, in private and pub-*

ublick prayers, in acknowledging their offens to God, and amendent of the ſame, in reonciling themſelves haritably to their neighours, where diſpleaſure ath been; in oftenimes receiving the Comunion of the Body and Blood of Chriſt; in viſiting of the poor and ſick, uſing all good and ſober converſation. Canon 13 of thoſe 103.

A short Evening Prayer for the Lord's day.

O Most glorious God, and in Jesus Christ my merciful and loving Father: I confess and acknowledge those many weaknesses and imperfections which have passed from me in the performance of the duties of this day. I have called upon thee for the pardon and forgiveness of my sins, but so coldly and carelessly, that my very prayers

prayers are become sins, and stand in need of pardon.

I have heard thy holy Word, but with such deadness, and distraction of spirit, that I have been a very unprofitable and forgetful hearer. So that, O Lord, though I have done thy work; yet I have done it so negligently, that I may rather expect a curse than a blessing from thee.

But, O God, who art rich in mercy and plenteous in Redemption;

mark

mark not what amiss hath paſſed from me, remember that I am but duſt, pardon, and pass by all my ſins, negligences and ignorances, look not upon the weakneſs of my fleſh, but upon the willingneſs of my ſpirit, and ſo cover all my imperfections with the perfect and abſolute obedience of thy dear Son, that thoſe Sacrifices which I have offered up unto thee this day, may be accepted, in, and for that ſacrifice which

Chriſt

Chriſt Jeſus offered up on the Croſs for me.

And as I deſire that my ſacrifices may be pleaſing to thee, ſo let thine ordinances be profitable to me. And as thou haſt this day ſown my heart with the precious Seed of thy Word, ſo let neither the Fowls of the air devour it, nor the cares of the World choak it; but let the gracious rain of thy bleſſing come often upon it, that it may bring forth in me the fruits of repentance and amend-

amendment of life.

And for as much as thy Word is an unvaluable and ineſtimable treaſure, better than thouſands of gold and ſilver, ſweeter alſo than the hony & the hony comb; bleſſed Lord God, be pleaſed ſtill to continue it to our Land and Nation; let not our crying ſins, of unthankfulneſs, impenitency, hardneſs of heart, and unfruitfulneſs under ſo great means of grace, cauſe thee to remove thy candleſtick, or to quench

the

the Light of our *Israel*. Inlighten also with the Beams of thy Gospel those Nations which yet sit in darkness, and in the shadow of death: add unto thy Church daily such as shall be saved, that so these sinful days being shortned, and the number of thine elect accomplished, we may celebrate that eternal *rest* and Sabbath of our souls with thee in thy Kingdom.

Bless, O Lord, all the people of this land, from the highest to the low-

amendment of life.

And for as much as thy Word is an unvaluable and ineſtimable treaſure, better than thouſands of gold and ſilver, ſweeter alſo than the hony & the hony comb; bleſſed Lord God, be pleaſed ſtill to continue it to our Land and Nation; let not our crying ſins, of unthankfulneſs, impenitency, hardneſs of heart, and unfruitfulneſs under ſo great means of grace, cauſe thee to remove thy candleſtick, or to quench

the

the Light of our *Israel*. Inlighten also with the Beams of thy Gospel those Nations which yet sit in darkness, and in the shadow of death: add unto thy Church daily such as shall be saved, that so these sinful days being shortned, and the number of thine elect accomplished, we may celebrate that eternal *rest* and Sabbath of our souls with thee in thy Kingdom.

Bless, O Lord, all the people of this land, from the highest to the low-

eſt; our King and Queen, the Duke of *York*, and the reſt of the royal ſtock; our Miniſters and Magiſtrates, thy whole *Church* and every member of it, in what place or caſe ſoever: and proſper all deſigns and enterprizes that are undertaken for the advancement of the Goſpel, and the inlargement of thy Kingdom.

Finally, O Lord, as thou haſt been good to me in the paſſages of this day, refreſhing my body with thy good creatures,

and

and my ſoul with the ſpiritual reſt of this holy Day: ſo continue thy goodneſs to me this night, receive me into the arms of thy providence, cover me with the feathers of thy wings, that I may lay me down in peace and take my reſt, that being awakened to the comforts of the next day, my mouth may be filled with thy praiſes; and I may do thee ſervice in the duties of that calling wherein thou haſt plac'd & diſpos'd of me:

that ſo thy good bleſſing may be ſtill upon me; and thou mayeſt never be weary to do me good. All this, and what elſe thou knoweſt needful and expedient for me, I beg in the name, merits, mediation, and words of thy Son Chriſt Jeſus, ſaying, as he himſelf hath taught me,

Our Father which art in Heaven, &c.

Directions

Directions for the due receiving of the Sacrament of the Lords Supper.

WE may not presume to come to the Lords Table without a due and serious preparation.

That which is Holy must not be given to Dogs: neither must Pearls be cast before Swine, *Mat.* 7. 6.

Josiah charged the Levites to prepare themselves, and to pray for their brethren, and so

kill the paſsover, 2 *Chr.* 35. 4, 6.

The neglect of preparation is very dangerous.

After the Sop Satan enters into *Judas*, *John* 13. 27.

Whoſoever ſhall eat this bread, and drink this cup of the Lord *unworthily*, ſhall be guilty of the body and blood of the Lord, 1 *Cor.* 11. 27.

He that eateth and drinketh *unworthily*, eateth and drinketh damnation unto himſelf, 1 *Cor.* 11. 29.

For

For this *cause* many are weak and sickly among you, and many sleep, 1 *Cor.* 11. 30.

Now this preparation consists principally in five things.

The first is a *self-examination.*

Let a man *examine himself*, and so let him eat of that bread, and drink of that cup.

1 *Cor.* 11. 28.

The thing chiefly to be examined, is sin.

1. *In thought:*

The thoughts of our

hearts are only *evil*, and that *continually*, *Gen.* 6. 5.

Out of the heart proceed evil *thoughts*, *Mat.* 15. 19.

2. *In word*,

Idle words.

I ſay unto you, that of every *idle word* that men ſhall ſpeak, they ſhall give account thereof at the day of Judgment, *Mat.* 12. 36.

Filthy and *immodeſt words.*

Let no *corrupt* communication proceed out of your mouth, *Eph.* 4. 22.

Angry

Angry and raſh words, as calling our Brother *Raca*, or *thou Fool*, *Mat.* 5. 29.

Falſe and untrue words; as lies, ſlanders, defamations, *&c.*

Whoſoever loveth, or maketh a *lye*, is ſhut out of the New *Jeruſalem*, *Rev.* 22. 15.

Prophane and impious words, againſt GOD, oaths and blaſphemies.

Let your communication be yea, yea; nay, nay: for whatſoever is more than theſe, com-

meth of evil, *Mat.* 5. 37.

Againſt *our ſelves* or *others*, as curſes, imprecations, *&c.*

As he loveth curſing, ſo let it come unto him.

As he cloathed himſelf with curſing, like as with a garment: ſo let it come into his bowels like water, and like oyl into his bones, *Pſ.* 109. 18, 19.

3. *In deed.*

This is either of
Omiſſion, or
Commiſſion.

Both are pointed at in that ſentence of the Apoſtle. The

The Good which I would do, I do not.

But the evil which I would not do, that I do, *Rom.* 7. 19.

Thus you have the things to be examined.

Now the rule of this *examination* must be the *Law* of God.

For by the *Law* is the knowledge of sin, *Rom.* 3. 20.

I had not known *sin*, but by the *Law*, *Rom.* 7. 7.

Hence it is, that our Church (which hath disposed all things wisely, and

and ſweetly in the Liturgy) hath appointed the Commandments to be read before the adminiſtration of this Sacrament, that men might ſee their ſins in the glaſs of Gods *Law.*

The ſecond thing required of a worthy Receiver, is *Repentance and Contrition.*

The Paſchal Lamb was to be eaten with *ſowre herbs.*

And Chriſt our Paſsover muſt be received with a *broken* and a *contrite* ſpirit. With

With a bitter ſoul.

With a Weeping eye.

This bread muſt be eaten with the ſweat of our brows, *i.e.* our tears.

And I may ſay of the wine in this *Sacrament*, as the Mother of *Solomon* ſaid unto him, *Pro.* 31. 6.

Give this Wine unto ſuch as be of *heavy hearts.*

And though in the ſenſe of our own unworthineſs, we may cry out with *Paul*, who is fit for theſe things?

Yet we may comfort our ſelves with that of the *Pſalmiſt*;

A broken and a contrite heart, O God, thou wilt not deſpiſe, *Pſ.* 51.

The third thing required of a Communicant, is Faith.

He muſt *believe*, that Jeſus Chriſt is the Meſſias, and Saviour of the world.

He muſt *believe*, that he was crucified, and ſhed his blood.

He muſt *believe*, that the merits of his croſs and paſſion are able to ſave ſinners.

He muſt *believe*, that theſe

these merits are conveyed to *him*, in this Sacrament being *rightly administred, and duly received*: For what was bequeathed in the *Testament* is dispensed in the *Sacraments*.

This *Faith* is the wedding garment: he that intruded to the Feast without it, was bound hand and foot, & cast into utter darkness, *Mat.* 22.

Fourthly, there is required a stedfast purpose and setled resolution against sin for the time to come.

The

The Church, in the administration of this *Sacrament*, calls such only as intend to lead a new life to follow the Commandments of God, to walk from thenceforth in his holy ways.

The *Paschal Lamb* was to be eaten by such only as were *circumcised*.

The *Manna* was to be put into a pot of *pure* gold. The body of *Christ* crucified was wrapt in *fine* linnen, and laid in a *new* Sepulchre.

Sorrow for sin without re-

reſolution of amendment, is like the pumping in a ſhip without ſtopping the leak that lets in the water.

Under the Law, if a man held the unclean thing ſtill in his hand, he was unclean, though he waſhed his hand never ſo often.

Fifthly, there is required *Charity with all men.*

The *Paſchal Lamb* was to be eaten without *leaven.*

The Serpent diſgorges his *poyſon* when he comes to

to drink: be as wise as Serpents.

Let us keep the Feast, not with old leaven, neither with the leaven of *malice*, 1 *Cor.* 5. 8.

If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee:

Leave there thy gift before the Altar, and go thy way, first be *reconciled* to thy brother and then come and offer thy Gift, *Mat.* 5. 23, 24.

The three wise men went

went first to *Jerusalem*, and then to *Bethlehem*; first to the vision of *peace*, then to the house *of bread*.

The Cup of blessing which we bless, is it not the *Communion* of the blood of Christ?

The bread which we break, is it not the *Communion* of the body of Christ?

For we being many are *one* bread, and *one* body, 1 *Cor.* 10. 16, 17.

The signs of bread and wine used in the *Sacrament* may teach us *love, and charity.* *Many*

Many grains are kneaded into *one* loaf.

Many grapes are preſſed together in *one* cup.

If thus thou haſt made thy peace with God, and the World, draw near, *Taſte and ſee how ſweet the Lord is*, Pſal. 34. 8.

Eat, O friends, drink; yea, drink abundantly, O beloved, Cant. 5. 1.

A ſhort Prayer before we receive the Sacrament.

O Moſt gracious and merciful Lord God, thou haſt called all thoſe that

hat are weary and heavy laden with the burthen of their ſins, to come unto thee, and haſt promiſed that thou wilt eaſe and refreſh them; thou haſt invited all thoſe that hunger and thirſt after thy Kingdom, and the Righteouſneſs thereof, to come to thy Table, to taſte of thy Supper, and haſt promiſed that thou wilt ſatisfie them.

In affiance therefore of theſe promiſes I come to thee, bleſſed Lord Jeſus, beſeeching thee to eaſe me

me, to refresh me, to satisfie me with thy mercy, for my soul hungers and thirsts after thee and thy Salvation.

I confess and acknowledge that my daily sins have made me unworthy of my daily bread; much more of this *Manna*, this bread of life, which came down from heaven.

I confess also, that I am not prepared according to the preparation of thy Sanctuary; yet for as much as I have this day set my heart to seek,

thee,

thee, thou, O good God, be merciful unto me.

And though I cannot bring with me a clean heart, (for who can ſay his heart is clean?) yet behold, O Lord, I bring with me a contrite heart and a broken ſpirit; deſpiſe not, O God, this ſacrifice. As for the ſins that I have committed againſt thee, bind them up into one bundle, and caſt them into the bottomleſs ſea of thy mercy, bury them in the wounds, and waſh them away

away in the blood of that *immaculate Lamb* Chriſt Jeſus; and for the time to come to ſprinkle my Conſcience with the ſame blood; that being cleans'd from dead *works* I may ſerve thee the living God, in righteouſneſs and true holineſs all the *days* of my life. That ſo this bleſſed *Sacrament* may be a means to quiet my Conſcience, to increaſe my Faith, to inflame my Charity, to amend my life, to ſave my Soul, & to aſſure me that

I am in the number of those blessed ones, who shall eat at thy *Table*, and be called to the *marriage* supper of the *Lamb*.

Grant this, O Lord, for Jesus Christ his sake; in whose name and words I conclude these my imperfect Prayers, saying as he himself hath taught me, *Our Father*, &c.

At the receiving of this Sacrament.

IN the receiving of the Lords Supper, many particulars would rather

diſtract us, then direct us; theſe few I ſuppoſe moſt conſiderable.

Firſt, let thine *eyes* be upon the actions of the Miniſter, obſerve the *breaking* of the *Bread*, and the pouring out of the *Wine*.

The breaking of the *bread* will mind thee how the body of Chriſt was bruiſed and broken.

The *pouring out of the wine will remember thee of the ſhedding of his blood.* It was ſhed for thee:

When he was *circumciſed*; When

When he was *ſcourged.*

When he ſweat in the *garden.*

When he was *crowned with thorns.*

But eſpecially, to which this *Sacrament* hath immediate Relation,

When he was *nailed to the Croſs.*

When his ſide was pierced.

The blood of Chriſt cleanſeth us from all ſins, 1 *Joh.* 1. 17.

It ſpeaketh better things than the blood of *Abel, Heb.* 12. 24.

It is precious blood, 1 *Pet.* 1. 19. And all this becauſe it is the blood of *God*, *Acts* 20. 28.

Secondly, *Diſcern* the Lords body, 1 *Cor.* 11. 29. We muſt conſider the *conſecrated bread*, not as the bread of the Lord, but as that bread *which is the Lord.*

Not as our common, Ordinary, and Daily bread, but as the *body of Chriſt Sacramentally.*

We muſt conſider the *wine*, not as the blood of the *grape*, but as the *blood* of

of Christ in a true, yet *Sacramental* manner.

Christ is truly present in the *Sacrament*; it is the eating of his flesh, and the drinking of his blood, *John* 6. 56.

Not naturally, and corporally.

This is an hard saying, who can bear it? *John* 6. 60.

The flesh profiteth nothing; the words that I speak unto you they are spirit and life, *Joh.* 6. 63.

Thirdly, Receive it *kneeling.*

The geſture is moſt ſuitable.

It ſignifies an humble and grateful acknowledgment of thoſe benefits we receive in this *Sacrament.*

Again, the Miniſter when he gives, and we when we receive, joyn together in a ſhort, but ſweet prayer.

The body of our Lord Jeſus Chriſt, which was given for thee, &c.

The blood of our Lord Jeſus Chriſt, which, was ſhed for thee, &c.

No

No geſture ſo ſuitable for prayer as kneeling.

Again, it is appointed and ordered by the Church.

Let all things be done *decently, and in order,* 1 *Cor.* 14. 40.

Though I be abſent from you in the fleſh, yet am I preſent with you in the ſpirit, joying and beholding your *order,* *Col.* 2. 3.

After the receiving of this Sacrament.

WHen thou haſt been partaker of the Lords Supper;

First of all *give thanks.*

It is a duty which we owe for our ordinary ſuppers.

It was called the *Euchariſt* from this duty of *Thanksgiving.*

It is the cup of bleſſing.

God bleſſeth us, and we muſt bleſs God.

God gives the Cup of *ſalvation*, and we muſt take the Cup of *thanksgiving.*

The Diſciples when they had received it, ſang an *Hymne.*

And an *Hymne* is a ſong

ſong of praiſe and bleſſing, *Mat.* 29. 30.

Expreſs thy thankfulneſs, in Pſalms, and Hymns, and Spiritual ſongs; *publickly* in the Congregation, & *privately* in thine own Family.

Pſalms fit for this, are *Pſal.* 8. *Pſal.* 23. *Pſal.* 66. *Pſal.* 103, *&c.*

Secondly, As there muſt be *thanksgiving to God*; ſo there muſt be *alms-giving* to the poor.

It was a cuſtom in the Primitive Church, and is ſtill continued in many

places to have gatherings and collections for the poor at the administration of this *Sacrament.*

David's servants told *Nabal*, that they came to him in a good day, for it was a day of Feasting, 1 *Sam.* 25. 8.

This is a day of *feasting to thee*; Let it not be a day of *fasting* to thy poor brethren.

God hath fed thee with the *bread of life*, & canst thou deny the crumbs of bread that fall from thy table? He

He hath refreſhed thee *with the blood of his Son, with the wine of his ſanctuary*; and canſt thou deny the drink of thy Buttery; or a cup of cold water?

Give chearfully:

God loves a chearful giver, 2 *Cor.* 9. 6.

Give liberally.

Conſider how great a gift God hath as this day beſtowed upon thee:

His Son;
His begotten Son;
His only begotten Son;
His beloved Son;
His dear Son, Col. 1. 1.

Third-

Thirdly, take heed thou *relapse* not into thy *old sins.*

I have washed my feet, how shall I defile them? *Cant.* 5. 3.

If after we have escaped the pollutions of the World, through the knowledge of our Lord and Saviour Jesus Christ, we be again intangled therein and overcome:

If with the Dog we return to our own vomit again: or with the Sow that was washed, to our wallowing in the mire;

The

The latter end will be worſe with us than the beginning, 2 *Pet.* 2. 20. 22. Of how much ſorer punishment, ſuppoſe ye, ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was Sanctified, an unholy thing, and hath done deſpite unto the Spirit of Grace? *Heb.* 10. 29. When the unclean ſpirit is gone out of a man, he ſaith, I will return into

into my houſe, from whence I came out, and when he is come he findeth it empty, ſwept and garniſhed. Then goeth he, and taketh with him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there. And the laſt eſtate of that man is worſe than the firſt, *Matth.* 12.43, 44, 45.

He that waſheth himſelf after the touching of a dead body, if he touch it again, what availeth his waſhing? *Eccluſ.* 34.25.

A ſhort Prayer after the receiving of this Sacrament.

O Moſt gracious God, from whoſe bounty every good and perfect gift is deriv'd, I, and all that is within me, praiſe and magnifie thy Holy Name for all thy mercies and favours which from time to time thou haſt beſtowed upon me.

Eſpecially, I thank thee for thy Son Jeſus Chriſt, the fountain and foundation of all bleſſings, that thou

thou haſt ſent him into the world to take our nature upon him, and to die for us; and that thou haſt ſed me, who am unworthy of the leaſt of thy favours, with the precious merits of his death and paſſion. Bleſſed Lord God, thou haſt been pleaſed this day to ſet thy ſeal to the pardon and forgiveneſs of all my ſins; Oh let me not tear it off again by unthankfulneſs, or relapſing into my old ſins, from which thou haſt purged

purged me, leſt my laſt end be worſe than my beginning. But when hereafter I ſhall be tempted by the devil, allured by the world, or provoked by mine own fleſh, lay before mine eyes, by thy remembring Spirit, how dear the expiation of my ſins coſt my Lord and Saviour Chriſt Jeſus, even the effuſion of his moſt precious and ſacred blood; that in the Contemplation of his death, and application of his moſt bitter paſſion, I

may

may die daily unto ſin, and ſo ſhew the Lords death till he come; That when he ſhall come, and bring his reward with him, I may receive that Crown of Righteouſneſs which he hath purchaſed and prepar'd for all thoſe that love and expect the day of his appearing, with the precious price of his incorruptible blood.

And whereas I have this day renewed my covenant with thee my God, in vows, and pur-

poſes

poſes of better obedience, aſſiſt me by thy grace, and ſtrengthen me by thy power, that I may pay the vows which I have made unto thee; and that by vertue of thy heavenly nouriſhment I may grow up in grace and godlineſs, till at laſt I come to be a perfect man in Chriſt Jeſus; in whoſe moſt bleſſed Name and words, I conclude theſe my imperfect Prayers, ſaying, as he himſelf hath taught me:

Our Father, &c.

EVERY

EVERY DAYES Conſiderations.

Conſider
1. What good thou haſt done.
2. What good thou daily doeſt.
3. What thou ſhalt do hereafter.

Conſider theſe in
The Morning when thou riſeſt.
The day when thou walkeſt.
The Night when thou wakeſt.

Theſe conſiderations well meditated on, will the better prepare thee for theſe enſuing Meditations of Death.

SECT. I.

SECTION I.

Meditations of Death.

THE life of a Chriſtian is, or ſhould be, a continual Meditation of Death.

The flight of a Bird is directed by her train, the courſe of a ſhip is ſteered by the Helm; ſo is the life

life of a man ordered by the ſerious apprehenſion of his laſt end.

The firſt man was called *Adam*, which ſignifies a piece of red earth.

He was cloathed in the skins of dead beaſts.

He was adjudged to the earth to dig, and delve in it. God would

would have his *name*, his *garments*, his *imployment*, continual remembrancers of his Grave, and Monitors of his Mortality. It is reported by the antient Fathers, that the People of God used the 90. *Psalm*, in form of a daily Prayer.

In which Psalm there is a long acknow-

knowledgment of the ſhortneſs of our lives; and this Petition to God:

So teach us to number our days, that we may apply our hearts unto Wildom, *ver.* 12.

Oh that they were wiſe, that they underſtood this, that they would conſider their latter end, *Deut.* 32. 29. What

Whatſoever thou takeſt in hand, remember the end, and thou ſhalt never do amiſs, *Eccleſ.* 7. 36.

CAP. I.

That the Meditations of Death are profitable againſt pride.

Nebuchadnezzars Image had a head of gold, breaſt and arms of ſilver, belly and thighs of braſs, but feet of clay.

Whatſoever thy wealth, wiſdom, birth,

beauty, ſtate or ſtrength be, thy foundation is in the duſt, *Job* 4. 19.

There is a great difference betwixt a Cedar and a Shrub, a Vine and a Bramble, ſo long as both grow, but cut them down and burn them, and there will be no difference in their aſhes.

Cheſs-men are diſtinguiſhed upon the board whilſt the game is playing, but it being done, they are tumbled into a bag without order.

In this life ſome are ſet

ſet upon the Throne; others are grinding at the Mill.

Some are cloathed in Purple, and fare deliciouſly every day; others lie at the Gates, and have not ſo much as the crums of their Tables.

But in the grave rich and poor meet together, and the ulcers of *Lazarus* will make as good duſt as the paint of *Jezebel.*

Saul being anointed King over *Iſrael*, was appointed to go to *Rachels*

ſepulchre, that the ſight of a Sepulchre might allay the haughtineſs of his new honour, 1 *Sam.* 10. 2.

Kings muſt pile up their Crowns at the gates of their grave, and lay down their Scepters at the feet of Death.

The daughters of *Jeruſalem*, which are haughty, walking with ſtretched-forth necks, and wanton eyes, mincing as they go, and making a tinkling with their feet, muſt drop into the grave, where

where inſtead of ſweet ſmells there ſhall be ſtink; and inſtead of well-ſet hair, baldneſs, *Iſa.* 3. 16. 14.

They that glory in their Anceſtors, in the nobleneſs of their birth, and blood, muſt make their bed in the dark, and acknowledge corruption for their Father, and the worm for their Mother and Siſter, *Job* 17.14.

I have ſaid, Ye are Gods, and all of you are Children of the moſt High: but ye ſhall die

like men, *Psal.* 82. 6, 7. Why then art thou proud, O dust and ashes?

Nulla discretio inter cadavera mortuorum, nisi quod gravius fœtent divitum corpora distenta luxuriâ. Amb. Hexam. l. 6. c. 8.

CAP. II.

It is profitable against Covetousness.

THE rich man in the Gospel, when he had built his barns, and inned his Harvest, was called away, and carried nothing with him of all the

the ſtore he hath provided, *Luke* 12.

The Spider ſpins out her own bowels to make a Cobweb, and preſently a Maid comes with a broom, and ſweeps it down.

Horſes at night are unladen of their burthens, and turned into a dirty ſtable with a gall'd back. So are rich men into the grave, and for the moſt part, with a gall'd Conſcience.

A Mill wears it ſelf with grinding; and though

it turns about continually, yet it removes not out of its place.

It is but in vain for men to riſe up early, and to ſit up late, and to eat the bread of carefulneſs. For naked came I out of my Mothers womb, and naked ſhall I return thither, *Job* 1.21.

I hated all the labour which I had taken under the Sun, becauſe I ſhould leave it unto the man that ſhall be after me; And who knoweth whether he ſhall be a wiſe man

man or a fool? Yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelf wiſe under the Sun. This is alſo vanity, *Eccl.* 2.18,19.

Surely every man walketh in a vain ſhew, ſurely they are diſquieted in vain: he heapeth up riches and knoweth not who ſhall gather them, *Pſ.* 39.6.

We brought nothing with us into this world, and it is certain we can carry nothing out of it, 1 *Tim.* 6.7.

Why then art thou covetous, O Duſt and Aſhes?

Facile contemnit omnia qui ſe ſemper cogitat moriturum. Hieron. in Ep. ad Paulin.

CAP. III.

It is profitable againſt Luſt.

THE Prodigal ſeeing many ſpectacles of mortality by reaſon of the great famine, leaves his Concubines, and riotous living, and returns again to his Father, *Luke* 15.

One

One going to the ſtews meets by the way a dead Corps carried to the grave: the ſight whereof made ſuch an impreſſion in him, that he goes back again; and ever after liv'd chaſte and continent.

Let not ſin reign in your mortal bodies, that ye ſhould obey it in the luſts thereof, *Rom.* 6. 12.

I beſeech you as ſtrangers and pilgrims abſtain from fleſhly luſts which war againſt the Soul, 1 *Pet.* 2. 11.

The argument uſed by theſe

theſe Apoſtles to beat down in us the *luſt* of ſin; and the ſin of *luſt* is the mortality of our bodies. Why then art thou luſtful, O duſt and aſhes?

Thus we ſee that the meditation of death is a ſovereign *antidote* againſt all the evil that is in the World. For all that is in the world, is either the luſt of the fleſh, or the luſt of the eyes, or the pride of life, 1 *Joh.* 2. 19.

Nil ſic revocat à peccato quàm frequens mortis meditatio. Aug.

SECT.

SECTION II.

THere is nothing more certain than Death, yet nothing more uncertain in the circumstances of it. Certain 'tis we must all die, but when, where, or how we shall die, is of all things most uncertain.

CAP.

CAP. I.

Death is certain.

Abraham, the Father of the faithful, and the friend of God, dyed.

Jacob wraſtled with an Angel, and prevailed, yet death was too hard for him.

David was a man after Gods own heart, one that triumphed over ten thouſand Philiſtims, yet death triumphed over him.

Solomon knew the ver-

tues

tues of all plants, from the Cedar of *Lebanon*, to the Hyſſope upon the wall, yet no Plant had this virtue to make him immortal.

The Fathers have eaten Manna, and are dead.

There is but one way into the world, but there are a thouſand out of it.

Man, when he comes into the world, is like an hour-glaſs new turn'd up which never ceaſes running till it be all out.

Like *Peter* and *John*, we run who ſhall firſt come

come at the Sepulchre, *Joh.* 20. 4.

And they that are there already rot and crumble away, to make room for us that muſt come after them.

Duſt thou art, and to Duſt thou ſhalt return, *Gen.* 3. 19.

What man is he that liveth, and ſhall not ſee death? *Pſal.* 89. 48.

The duſt ſhall return to the earth as it was: and the ſpirit ſhall return unto God that gave it, *Eccl.* 12. 7.

It

It is appointed for all men once to die, *Heb.* 9. 26.

We *muſt needs die*, and are as water ſpilt upon the ground, which cannot be gather'd up again, 2 *Sam.* 14. 14.

CAP. II.

The time uncertain.

AN Infant in the Womb knows not the time when he ſhall come into the World; and being come, knows not the time, when he ſhall go out of it.

The

The rich man promiſed himſelf many years, but, fool that he was, that night his ſoul was fetcht from him, *Luk.* 12.

Behold, now I am old, and know not the day of my death, *Gen.* 27. 2.

One dieth in his full ſtrength, when his breaſts are full of milk and his bones are moiſtned with marrow; another dies in the bitterneſs of his Soul, *Job* 21. 23, 24.

Man alſo knoweth not his time; as the fiſhes that are taken in an evil net, and

and as the birds that are caught in the ſnares; ſo are the Sons of men ſnared in an evil time, when it falleth ſuddenly upon them, *Eccleſ.* 9. 12.

God would have us ignorant of the laſt day, that we might be ready every day.

Take ye heed, watch and pray, for ye know not when the time is, *Mark* 15. 33.

To defer repentance then till to morrow, is very dangerous. God hath promiſed the par-

don

don if thou doſt repent to day, but if thou doſt not repent, he hath not promiſed that thou ſhalt live till to morrow.

Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth, *Prov.* 27. 1.

If not an end of thy ſins, it may be an end of thy life.

If it bring not forth *Converſion*, it may bring forth *Confuſion*.

Go to now, ye that ſay, To day, or to morrow we

we will do thus or thus: whereas ye know not what ſhall be on the morrow: for what is your life? It is even a vapour which appears for a little time, and then vaniſheth away, *Jam.* 4. 13, 14.

Whatſoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wiſdom in the grave, whither thou goeſt, *Eccleſ.* 9. 10.

We are but tenants at will, and we know not how

how ſoon our great landlord may diſcharge us.

Do therefore as the wiſe Steward; before thou beeſt turned out of this houſe, make ſure of another, *Luke* 16. 4.

CAP. III.

The place uncertain.

DEath ſurprized *Abel* when he was walking in the field, *Gen.* 4. 8.

Eli, when we was ſitting at his door, 1 *Sam.* 4. 18.

Jobs children, at a feaſt, *Job* 1. 19. *Eglon*,

Eglon, in his Summer Parlour, *Judg.* 3. 20.

Zacharias, betwixt the Temple and the Altar, *Mat.* 23. 25.

Sennacherib, in the house of *Nisroch* his God, *Isa.* 37. 38.

Ishbosheth, whilest he slept in his bed-chamber, 2 *Sam.* 4. 7.

The Philistims, whilst they were sporting in the Theatre, *Judg.* 16. 30.

Herod, whilest he sate upon his throne, *Acts* 12. 23.

Expect that therefore in

in every place, which in every place expects thee. And let not the place of thy Death trouble thee; for the earth is the Lords, and the fulnes thereof.

CAP. IV.

The manner uncertain.

THere is a Natural death, when a man dies as a Lamp goes out, becauſe there is no more oyl to feed it: And there is a violent death, when the ſoul is thruſt out of doors, and the lamp of life

life not burnt, but blown out.

There is a timely *death*, when a man comes to his grave in his full Age, as a ſhock of corn cometh in his ſeaſon, *Job* 5.26.

And there is an untimely death, when a man is cropt as an ear of Corn before it be white unto the harveſt.

There is a lingring Death, when the Soul is beſieged with ſickneſs, and as it were ſtarved, and tired out of her habitation.

And there is a ſudden death which ſtrikes without giving warning.

There is a quiet death, a departing in Peace, when the Soul doth as it were, ſteal out of the body unperceived.

And there is a death accompanied with raving madneſs, and diſtemperature. Now, who knows which of theſe deaths is appointed for him?

Joſiah dies by the hurt of an Arrow, 2 *Chr.* 35. 13.

A Prophet of God by the

the teeth of a Lyon, 1 *King.* 13.24.

Abimelech by the fall of a ſtone, *Judg.* 9.53.

Jezabel is eaten up of Dogs, 2 *Kings* 9.36.

Two Captains with their fifties are conſumed by fire from Heaven, 2 *Kings* 1.14.

There are ten thouſand diſeaſes in the world, and no man in his health knows which ſhall make an end of him. For unto God the Lord belong the iſſues of death, *Pſal.* 68.20.

SECTION III.

NOW becauſe Death is the King of terrors, and of all terrible things the moſt terrible, ſo that the very thought and remembrance of it is as bitter to fleſh and blood as the waters of *Marah*, I thought good to caſt

caſt in theſe meditations to ſweeten it.

CAP. I.

Death is a ſleep.

SLeep is nothing elſe but a ſhort death; and death, what is it but a long ſleep?

Hence antiquity made theſe two brethren.

Lazarus, our friend, ſleepeth, *John* 11.11.

And when *Stephen* had ſaid thus, he fell aſleep, *Acts* 7. 60.

Brethren, I would not have you ignorant concerning them that are aſleep.

The places appointed for burial were called *Cemeteries*, that is ſleeping-places.

Now the ſleep of a labouring man is ſweet, *Eccleſ.* 5. 12.

Lord, if he ſleep he ſhall do well, *John* 11. 12.

Hence alſo it is that our graves are called our beds.

They ſhall reſt in their beds, every one walking in

in his uprightneſs, *Iſa.* 57. 2.

Jobs bed was full of toſſings to and fro, *Job* 7. 4.

David's bed was watered with tears, *Pſal.* 6. 6.

Nebuchadnezzars bed affrighted him with troubleſom thoughts, fearful dreams, and ſtrange viſions, *Dan.* 4. 5.

But this bed in the Hebrew tongue is called *Dumah*, becauſe it is a place of reſt and ſilence.

I will lay me down in

peace and take my reſt, *Pſa.* 4. 8.

In vita vigilant juſti, ideo in morte dicuntur domire, Aug.

CAP. II.

Death hath no ſting.

DOgs that have no teeth may bark at us, but they cannot bite us.

Serpents that have no ſtings may hiſs at us, but cannot hurt us.

Bees, they ſay, when they have loſt their ſtings, become drones ever after.

Death

Death loſt her ſting in the ſide of our Saviour; and though it ſtill leap upon us, we may ſhake it off, as S. *Paul* did the Viper, without hurt.

Behold, I give you power to tread on Serpents, and Scorpions, and over all the power of the enemy, and nothing ſhall by any means hurt you, *Luke* 10. 19.

Death is ſwallowed up in victory: O Death where is thy ſting?

Thanks be unto God who hath given us victo-

ry through Jesus Christ our Lord, 1 *Cor.* 15. 55, 56.

CAP. III.

Death is good for us.

WE may say of Death, as *David* did of *Ahimaaz*, He is a good man, and bringeth good tidings, 2 *Samuel* 18. 27.

First, the death of the body frees us from the body of death, the Law of the members, the prick in the flesh, the relicks of corruption. The

The good which I would do, I cannot do; and the evil which I would not do, that do I, *Rom.* 7. 19.

I see a law in my members warring against the law of my mind, *Rom.* 7. 23.

This makes every child of God cry out, O wretched man that I am, who shall deliver me?

Why, Death doth it, for he that is dead is freed from sin, *Rom.* 6. 7.

Secondly, it frees us from the miseries and in-

incumbrances of this life.

So many are the miſeries and calamities of this life, that were it not for the hope of Heaven, it would not be much better than Hell.

Croſſes come as thick upon us as *Jobs* meſſengers.

The life of man is a winters day, very ſhort, and very cloudy.

Few and evil have the days of my life been, *Gen.* 17. 9.

Man that is born of a wo-

woman is of few days and full of trouble; few are our days, but many our troubles, *Job* 14, 1.

The day of death is the year of Jubilee, and frees us from all these evils.

There the wicked cease from troubling: and there the weary be at rest.

There the Prisoners rest together; and hear not the voice of the oppressor.

The small and great are there: and the servant is free from his Master, *Job* 3. 17, 18, 19.

Hence

Hence the heathen say, it was the best thing not to be born at all; and the next to that was to die quickly.

It was the custome of many Nations to weep at the birth of their friends, and to rejoice at their burials, and not unwisely, says *Ambrose*, *in orat. de fide resurrect.*

Lastly, death (like the Angel) plucks us out of *Sodom*, and conducts us to *Zoar*, a City of refuge and safety.

It translates us out of

a Prison to a Palace; from a vale of misery to a Kingdom of Glory: from Leeks and Onions to Rivers of Milk and Honey.

From the Tents of *Kedar*, and Tabernacles of the wicked, to mount *Sion*, the City of the living God, the heavenly *Jerusalem*, to an innumerable company of Angels, to the general Assembly and Church of the first born which are inrolled in Heaven, to God the Judge of all, to the spirits,

rits of juſt men made perfect, and to Jeſus the Mediator of the new Teſtament, *Heb.* 12. 22, 23.

Death is like the common gate of a City, thorow which the Malefactor paſſeth to execution, but the honeſt Citizen to his recreation.

We know that if the earthly houſe of this tabernacle be diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens, 2 *Cor.* 5. 1.

Where God ſhall wipe away

away all tears from our eyes: and there ſhall be no more Death, nor ſorrow, nor crying, neither ſhall there be any more pain, *Rev.* 21. 4.

Theſe things conſidered, we may, with *Solomon*, praiſe the dead that are already dead, more than the living that are yet alive, *Eccleſ.* 4. 2.

And ſay, with St. *Paul*, To me to live is Chriſt, and to die is gain, *Phil.* 1. 21.

CAP.

CAP. IV.

There shall be a Resurrection.

IT troubles us not to see the Sun set, because we know it will rise again the next morning. God restored to *Job* every thing double but his children; they were not *amissi*, but *præmissi*; not lost, but laid up, and there shall be a day of restitution.

Though, after my skin, worms destroy this body, yet in my flesh shall

I see God: whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed in me, *Job* 19. 26, 27.

Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust; for the dew is as the dew of herbs, and the earth shall cast out her dead, *Isa.* 26. 19.

So then, death is but a Parenthesis; and the soul and body, though disjoyned

joyned by it, will meet again together.

Nay, the body ſhall not only ariſe, but it fares with the body as with old houſes, which being pull'd down, new ones are erected in their rooms, better and more ſtately than the former.

It is ſown in corruption, it is raiſed in incorruption.

It is ſown in diſhonour, it is raiſed in glory.

It is ſown in weakneſs, it is raiſed in power.

It is ſown a Natural body,

body, it is raiſed a ſpiritual body, 1 *Cor.* 15.42,43.

Thus death, like a rare Alchymiſt, diſſolves the baſe metal of our bodies, and converts it to a purer ſubſtance.

The body when it rots in the grave, is as linnen worn to rags, and caſt upon the dunghil; but at the Reſurrection it is like thoſe rags gathered up, and made into paper which many times becomes gilt, and capable of noble and divine impreſſion.

The

The fire burnt the bands of the three Children, but singed not so much as a hair of their heads, *Dan.* 3. 27.

Death looses us from the bands of our sins, but shall not cozen us of a nail of the hand, or an hair of the head, for all our hairs are numbred.

CAP. V.

The Goodness of God.

SAint *Ambrose* being asked by his friends whether he was not afraid to die? answered he was

was not, becauſe he had a good Lord. What time I am afraid, I will truſt in thee, *Pſal.* 56. 3.

Though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me, *Pſ.* 23. 4.

Into thy hands I commend my ſpirit, for thou haſt redeemed it, O Lord God of truth, *Pſ.* 31. 5.

He that hath created our ſouls after his own Image, and redeemed them with his own blood, will not refuſe them

them when they are commended, and given up unto him.

When *Stephen* was giving up the ghoſt, he ſaw the heavens opened, and the Son of Man ſtanding at the Right hand of God; *Acts* 7. 56.

Chriſt, who ſits at the right hand of God, was then ſaid to ſtand, to ſhew how ready he is to receive the ſouls of his ſervants.

Theſe Conſiderations being applyed and wrought

wrought well upon our hearts, will make us cry out with *David*, Oh when ſhall I come and appear before him! *Pſal.* 42. 2.

O that I had Wings like a Dove, that I might flie hence and be at reſt, *Eſa.* 5. 56.

Wo is me that I ſojourn in *Meſech*, that I dwell in the Tents of *Keder*, *Pſal.* 120. 5.

With old *Simeon*, Lord now letteſt thou thy ſervant depart in peace, according to thy word, *Lu.* 2. 29.

With *Paul*, I desire to be dissolved, and to be with Christ, *Phil.* 1. 23.

With Saint *John*, come Lord Jesus, come quickly, *Rev.* 22. 20.

SECTI-

SECTION IV.

EVery man desires, with *Balaam*, that he may die the death of the righteous, and that his last end may be like his: and I cannot blame them. For to die well is a point of the greatest consequence in the world, because e-

ternity depends upon it. And as the tree falls, so it must lie; whether it be by the north of Gods judgment, or to the south of his mercy. *Ec.* 11.3.

Now this work of dying well, cannot be done *ex tempore*; I have therefore, in the last place, contracted the art of dying well into a few precepts.

CAP.

CAP. I.

Live well.

TO live well, is to fear God, and to keep his Commandements, *Eccles.* 12. 13.

To love God and our Neighbour, *Mat.* 22. 37.

To deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world, *Tit.* 2. 12.

To do justly, to love mercy, and to walk humbly with our God, *Micah* 6. 8.

To repent of our ſins, to believe in Chriſt, to keep his Commandements. Who ſo doth theſe things ſhall never fall, *Pſal.* 15. 5.

A fair day may have a foul evening: but a good Life cannot have a bad Death.

Such as the premiſes are, ſuch will be the concluſion.

It is ſaid of *Moſes*, that he died according to the Word of the Lord, or at the mouth of the Lord, for the Hebrew will bear this

this reading: and the *Chaldee* Paraphraſes it, He died at a kiſs of the Lords mouth: God kiſſeth the righteous in their deaths, and, as it were, ſucks in thoſe ſouls which he breathed into them, *Deut.* 34. 5.

Old *Hilarion*, when he lay a dying, beſpake his ſoul in this manner. Get thee out of me, O my ſoul, get thee out of me: why feareſt thou, that haſt ſerved God almoſt this ſeventy years? *Jerom. in vita Hilarionis.*

Mark the perfect man and behold the upright, for the end of that man is peace, *Pſal.* 37. 37.

Precious in the ſight of the Lord is the death of his Saints, *Pſ.* 116. 15.

Bleſſed are they that die in the Lord, for they reſt from their labours, and their works follow them, *Rev.* 14. 13.

CAP. II.

Particular directions.

IN the time of thy ſickneſs, with *Ezekiah*, call thy ſelf to an account for all

all thy ſins, mourn for them, in the bitterneſs of thy Soul, confeſs them to God and ask forgiveneſs.

2. Send for thy Miniſter. To whom, if need be, make a ſpecial confeſſion, and take along with thee the benefit of his abſolution; Whoſe ſoever ſins ye remit, they are remitted unto them: and whoſe ſoever ſins ye retain, they are retained, *John* 20. 23.

If I forgive any thing, to whom I forgave it, I

forgave it in the perſon of Chriſt, 2 *Cor.* 2. 10.

Secondly, Let thy Miniſter pray over thee: Is any ſick among you? let him call for the Elders of the Church, and let them pray over him.

If he hath committed ſins, they ſhall be forgiven him, *Jam.* 5. 14, 15.

Thirdly, Let him give thee the *Sacrament* of the Lords Supper.

This is the beſt *viaticum*, and proviſion for ſo long a journey.

I may ſay to thee, as the

the Angel to *Eliah*, Ariſe and eat, for the journey is too great for thee.

And if, with *Eliah*, thou doſt eat and drink, thou mayeſt travel, in the ſtrength of this meat, to *Horeb* the mount of God, 1 *King.* 19. 7, 8.

This is the bread that came down from heaven, that a man may eat thereof, and not die.

Who ſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day, *Jo.* 6. 51, 54.

V. Euſeb.

V. Euſeb. hiſt. l. 5. c. 45. 3. Set thine houſe in order, 2 *Kings* 20. 1.

This will not make thee die more quickly, but more quietly.

4. Remember the poor. When we have been kindly entertained at a friends houſe, it is good manners to give the ſervants ſomething when we go away.

Bleſſed is he that conſidereth the poor; the Lord will deliver him in the time of trouble.

The Lord will ſtrengthen

then him upon the Bed of languiſhing: and will make all his bed in his ſickneſs, *Pſ.* 41.1, 3.

5. If thou beeſt a Father or Mother of Children, call them before thee; and bleſs them.

So did *Jacob* when he departed, *Gen.* 49. 1.

6. Make reſtitution (if thou beeſt able) to ſuch as thou haſt wronged and defrauded.

Without reſtitution there is no remiſſion.

Inquire with *Samuel*, whoſe Ox thou haſt taken,

ken, or whoſe Aſs thou haſt taken, whom thou haſt defrauded, whom thou haſt oppreſſed, or of whoſe hand thou haſt received a bribe, and reſtore it.

Send for them who have offended thee, and forgive them; and for thoſe whom thou haſt offended, and ask forgiveneſs.

Laſtly, Reſign and give over thy ſelf to God.

Behold, here I am, let the Lord do to me as ſeemeth good to him, 1 *Sam.* 15. 16. Not

Not my will, but thine be done. And if thus thou beeſt prepared at the day of death, Oh well is thee, and happy ſhalt thou be, *Pſal.* 128.2.

Bleſſed is that ſervant whom his Lord when he cometh ſhall find thus doing, thus dying, *Mat.* 24. 46.

A ſhort prayer, for a happy departure.

O Moſt glorious Lord the GOD of the ſpirits of all fleſh, in whoſe hands are the times

times of all men, and the keys of the grave, I moſt meekly beſeech thee, of thy goodneſs, to pardon and forgive me all my ſins, and to make me ever mindful of my mortality.

Lay often before mine eyes, by thy remembring Spirit, that the daies of my Pilgrimage are but few and evil; that I have here no abiding and continuing City; that all fleſh, and the goodlineſs thereof, is but a flower that fadeth, and a ſhadow that

that vaniſheth away; that ſo numbering my dayes I may apply my heart to wiſdom, and with the wiſe Virgins, provide Oil in my Lamp, and make my calling and election ſure, before I go hence, and be no more ſeen. And when it ſhall pleaſe thee to caſt me upon the bed of ſickneſs, and to compaſs me about with the ſorrows of the grave, I beſeech thee, for thy names ſake, for thy mercies ſake, for thy Son Jeſus Chriſt his ſake, not to

to be far from me in that needful time of trouble, when I ſhall find heavineſs in my fleſh, and there be none to deliver me.

But draw near unto my ſoul, and be about my bed, to pardon my ſins, to pacifie my conſcience, to ſtrengthen my faith, to mitigate my pains, and to receive my ſoul, when it ſhall be commended unto thee.

Receive it, O God the Father, for thou haſt created it. Receive it, O God

God the Son, for thou haſt redeemed it. Receive it, O God the holy Ghoſt, for thou haſt ſanctified it. Receive it, O holy, bleſſed, and glorious Trinity, that being tranſlated out of this vale of miſery, it may reign with thee, one ever-living and immortal God, in the Kingdom of Glory, world without end. *Amen.*

SECTI-

SECTION II.

Of the day of Judgment.

CHriſtian Reader, let my meditations now paſs, as thou thy ſelf muſt, from the Day of Death, to the Day of Judgment. For it is appointed for all men once to die, and after that to come to judgment, *Heb.* 9.27.

CAP.

CAP. I.

There ſhall be a day of Judgment.

IT is an Article of our faith, that Chriſt, who now ſits at the right hand of his Father, ſhall come from thence to judge the quick and the dead.

Enoch, the ſeventh from *Adam*, propheſied of it, ſaying, Behold, the Lord cometh with ten thouſand of his Saints;

To execute Judgment upon all, and to convince

vince all that are ungodly of all their ungodly deeds which they have committed, and of all their hard Speeches which ungodly ſinners have ſpoken againſt him, *Jude* 14. 15.

God ſhall bring every work into Judgment, with every ſecret thing, whether it be good, or whether it be evil, *Eccleſ.* 12. 14.

I ſaw the dead, ſmall and great, ſtand before God.

The Sea gave up the dead

dead which were in it: and Death and Hell delivered up the dead which were in them; and they were judged every man according to his works, *Rev.* 20.13.

It is very observable, that all other Articles of the Creed have been opposed by Hereticks, either in whole, or in part; but no Heretick denied a day of Judgment. *Vide Danæum in his Cat. of Heresies against the Creed.*

In this world, *Solomon* says, no man can know love

love or hatred by all that is before them. For all things come alike to all: there is one event to the righteous, and to the wicked, to the good, and to the clean, and to the unclean: to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an Oath, *Eccleſ.* 9. 1, 2.

Now, ſhall not the Judge of all the World do right? *Gen.* 18. 25.

There muſt be a day where-

wherein the wicked ſhall be puniſhed, and the vertuous rewarded.

A day wherein God will put a difference betwixt an *Iſraelite* and an *Egyptian*; betwixt a Sheep and a Goat; betwixt Wheat and Tares.

There ſhall be a day when I will make up my Jewels, and I will ſpare them as a man ſpareth his own ſon that ſerveth him.

Then ſhall ye return, and diſcern between the righteous and the wick

ed, between him that ſerveth God, and him that ſerveth him not, *Mal.* 3. 17, 18.

I confeſs, the wicked are ſometimes puniſhed in this world, to aſſure us there is a God; yet it is but ſometimes, to aſſure us there is a day of Judgment.

Verily there is a reward for the righteous: verily there is a God that judgeth the earth, *Pſal.* 21.11.

CAP

CAP. II.

An Objection anſwered.

IT is certain that the ſoul ſo ſoon as it is ſeparated from the body is preſented to God, and receives an irrevocable doom either of Woe, or Weal.

The rich man died, and preſently was in Hell in torments; the beggar died, and was immediately carried by Angels into *Abrahams* boſom, *Luke* 16.22,23.

So that it may be de-

manded; what need is there of a general day of judgment, ſeeing every man is judged at the day of his death?

Anſw. 1.

Every man conſiſts of a Soul, and a Body.

The *Soul* is judged at the day of Death, the *Body* alſo at the day of judgment.

For as theſe two do either ſin together, or ſerve God together, ſo they ſhall either burn together, or reign together.

Every

Every man must receive the things done in his *Body*, according to that he hath done, whether it be good or bad, 2 *Cor.* 5. 20.

Yet because the *Soul* may and often doth sin, or serve God, without the *Body*, it may in the state of separation be either punished or rewarded, though the *Body* rest in the grave.

Answ. 2.

There must be a general Judgment for the manifestation of Gods Justice.

God diſpoſes of every man at the day of his death, and that according to the Rule of Juſtice; yet that which he did in ſecret, he will do in the view of the whole world, that ſo the general Aſſembly of men and Angels may give this teſtimony and applauſe of his juſt proceedings:

Righteous art thou, O Lord, and righteous are thy judgments, Pſal. 119. 137.

Anſw. 3.

There muſt be a judg-

ment

ment beſides that at the day of death, becauſe men after they are dead may be inſtruments, and occaſions either of vice or virtue, of ſin or the ſervice of God.

The Patriarchs, Prophets, Apoſtles, Martyrs, and Fathers of the Church, are dead and gone; yet ſtill they do good in the Church of God by their Godly examples and Holy writings.

Jeroboam, *Machiavel*, *Marcion*, all Hereticks,

and prophane perſons die, yet they poiſon the Air with ill example, wicked books, deviliſh principles, and after their death infect poſterity for many generations.

Their words eat as doth a canker, or gangrene, 2 *Tim.* 2. 17.

Hence it is, that as there is a particular Judgment to reward the good, or puniſh the evil they have done themſelves in their life time; ſo there ſhall be a general Judgment to reward,

ward, or punish them for that which after their death they have occasioned to be done by others.

V. S. Basil. in l. de vera virginit.

CAP. III.

The names given to this Day.

THis day is called in the Scripture, The day of the Lord.

Alas, for the day; for the day of the Lord is at hand, *Joel* 1. 15.

Your selves know per-

fectly, that the day of the Lord ſo cometh as a thief in the night, 1 *Theſ.* 5. 2.

Looking for, and haſtning unto the coming of the day of God, 2 *Pet.* 3. 12.

This life is called *our* Day.

O *Jeruſalem!* if thou hadſt known, at leaſt in this *Thy day*, the things that belong to thy peace, *Luke* 19. 42.

For we think our *own thoughts*, & ſpeak our *own words*, and do our *own pleaſures*. But

But that ſhall be the *Lord's day*; for the lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the *Lord alone* ſhall be exalted in that day, *Iſa.* 2. 11.

Secondly, it is called a Day of *Revelation*, or *Opening*, *Rom.* 2. 5.

Never was there ſuch an opening as will be at that day.

The Heavens ſhall be opened, and thoſe everlaſting doors ſhall be lift up, that the King of glo-

ry

ry may go forth with his Angels to judge the world, and return back again with his Saints, when he hath judged it.

The Earth ſhall be opened; for the ſtone ſhall be rolled from the mouth of every Sepulchre, and the graves ſhall give up their dead.

The Books ſhall be opened.

I ſaw the dead, ſmall and great ſtand before the Lord, and the Books were opened: and another Book was opened, which

which was the book of life; and the dead were judged out of thoſe things which were written in the books, according to their works, *Rev.* 20. 12.

The ſecrets of all hearts ſhall be opened.

There is nothing hid that ſhall not be manifeſted; neither any thing kept ſecret that ſhall not come abroad, *Mark* 4.22.

In the day when God ſhall judge the *ſecrets* of men by Jeſus Chriſt, according to my Goſpel, *Rom.* 2.16. Hell

Hell ſhall be opened to receive thoſe wretches to whom it ſhall be ſaid, Go ye curſed into everlaſting Fire, prepared for the Devil and his Angels.

Thirdly, it is called a Day of *refreſhing*. Repent ye therefore, and be Converted, that your ſins may be blotted out when the times of *refreſhing* ſhall come from the preſence of the Lord, *Acts* 3. 19.

What a refreſhing will it be, when our rotten, and

and worm-eaten carkaſes ſhall riſe up in honour and in incorruption, as flowers after a long winter?

What a refreſhing will it be, when theſe two ancient friends, the *ſoul* and the *body*, after ſo long a ſeparation ſhall imbrace, and kiſs each other?

What a refreſhing will it be, to ſee the Devil, our worſt Enemy, and Death our laſt Enemy, caſt into the lake of fire?

What a refreſhing will it be, to ſee Jeſus Chriſt the

the Saviour of the world, and the head of his Church, come in his glory, attended with an innumerable company of Angels?

What a refreshing will it be, to hear those sweet sentences of absolution?

Well done, good and faithful servant, enter thou into thy Masters joy.

Come ye blessed of my Father, inherit the Kingdom prepared for you.

Fourthly, in respect of the

the wicked it is called a day of *wrath.* After thy hardneſs, and impenitent heart, thou treaſureſt up for thy ſelf wrath againſt the day of wrath, *Rom.* 2.5.

As alſo a day of darkneſs and gloomineſs; a day of Clouds, and of thick darkneſs, *Joel* 2.2.

The Sun is pleaſing to a good eye, but offenſive to an eye that is ill affected.

The day of judgment is a Bath of refreſhing to the godly, but a burning

Oven

Oven to the wicked.

Behold the day cometh that ſhall burn as an Oven; and all the proud, yea and all that do wickedly, ſhall be ſtubble, *Mal.* 4. 1.

Fifthly, it is called a *great* day. The Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains of darkneſs, unto the judgment of the *Great day*, *Jude* 6.

The Sun ſhall be turned into darkneſs, and the

the moon into blood before that great and notable Day of the Lord come, *Act.* 2. 20.

It is a great day indeed, ſith ſo many great and notable things ſhall be done in it,

For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-angel, 1 *Theſ.* 4. 16.

And he ſhall ſend his Angels with a great ſound of a Trumpet, and they ſhall gather together the Elect from the four

four winds, from one end of Heaven unto the other, *Mat.* 24. 31.

And when the heavens ſhall paſs away with a great noiſe and the Elements ſhall melt with fervent heat; the Earth alſo and the works that are therein ſhall be burnt up, 2 *Pet.* 3. 10.

How great a day muſt that needs be, wherein the accounts and reckonings of all Dayes muſt be audited and caſt up?

Laſtly, it is commonly and uſually called the Day

Day of *Judgment*; for it is the general Aſſize, wherein every man muſt be arraigned, and hold up his hand at the Bar.

Both old Men and Maidens: young Men and Children.

Kings of the earth, and all People: Princes, and all Judges of the earth.

SECTION II.

THUS having ſeen that there ſhall not only a particular

ticular, but a general judgment alſo; let us in the next place inquire who and what manner of Judge he is who ſhall pronounce the ſentence of life, or death, upon us.

CAP. I.

Chriſt is the Judge.

IT is true that the whole Trinity ſhall judge us: for ſo great an *action* cannot paſs without the conſent

ſent and authority of the three Perſons.

Yet it is aſcribed to Chriſt, in reſpect of immediate execution.

He ſhall appear viſibly in his humane nature, and give the ſentence.

The Father judgeth no man, but hath committed all judgment to the Son, *John* 5. 22.

He hath appointed a day wherein he will judge the world in righteouſneſs, by that *Man* whom he hath ordained, *Acts* 17. 31.

We

We ſhall all ſtand before the Judgment ſeat of Chriſt, *Rom.* 14. 10.

So that, where Chriſt ſaies he came not to judge the world, *Joh.* 12. 47. underſtand it of this firſt, not of his ſecond coming.

Fit it is that Chriſt ſhould judge the world, who was judged by it: that ſo once in this world He may ſhow his Power and Majeſty, in the ſight of all his Creatures, eſpecially of *Pontius Pilate*, *Annas*, *Caiaphas*

aphas, and the Jews, who condemned and crucified him.

They ſhall look upon him whom they have pierced, *Zech.* 12. 10.

Fit it is, that Men ſhould be judged by one that is a Man.

The comfort that we have againſt the terrors of this day, is, that we ſhall be judged by the Man Chriſt Jeſus.

One man is a God unto another: Fear not, I am your brother *Joſeph.*

CAP. III.

Christ a severe Judge.

CHRIST in his first coming was a Lamb, but in his second he shall be a Lion.

His fan is in his hand; and he will throughly purge his flowr, & gather his Wheat into his Garner, but will burn up the chaff with unquenchable fire, *Mat.* 3. 12.

Hence it is that the very best of the Saints tremble at the apprehension of this day.

David

David was a man after Gods own heart: yet,

My fleſh trembleth for fear of thee, I am afraid of thy *judgments*, *Pſal.* 119.120.

Enter not into *judgment* with thy Servant, O Lord, for in thy ſight ſhall no man living be juſtified, *Pſal.* 142. 2.

Job was a man eminent for Graces: yet he ſtood amazed at the Conſideration of this Judge.

Whom, though I were righteous, I would not

anſwer: but I would make ſupplication to my *Judge*, *Job* 9. 15.

What ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him? *Job* 31. 14.

Paul was a choſen veſſel, one that knew nothing by himſelf; yet, ſays he, I am not thereby juſtified; for it is the Lord that judges me. And the Lord judges not as a man judges, 1 *Cor.* 4 4.

St. *Jerome* confeſſeth that his whole body trembled ſo oft as he thought

thought upon this day.

The Righteous ſhall ſcarcely be ſaved, 2 *Pet.* 4. 18.

Many there are who paſs currant in the judgment of the world; who when they ſhall be weighed in Chriſts Ballance, will be found too light. Good reaſon then hath every man to pray as the Church teaches him; In the day of *Judgment*, good Lord deliver me.

CAP. IV.

Chriſt an upright Judge.

HE ſhall judge the world in *righteouſneſs*; he ſhall miniſter judgment to the people in uprightneſs, *Pſal.*9.8.

The Lord cometh to judge the Earth: with *righteouſneſs* ſhall He judge the world, and the people with *equity*, *Pſal.* 98. 9.

Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord, the *righteous* Judge,

Judge, shall give me at that day, 2 *Tim.* 4. 8.

The Judges of the Earth may absolve the guilty, and condemn the innocent, being corrupted by fear.

Pilate, for the fear of *Cæsar*, condemned Christ, whom the Testimony of his own Conscience pronounced innocent.

But this Judge cannot be thus corrupted: For, Whom shall he fear that is Omnipotent? Or of whom shall he be a-

fraid, that ſhall come with great power and glory? *Mat.* 14. 26.

Or they may be corrupted with their own affection of love, or hatred. *Herod* adjudges *John Baptiſt* to death, for the love of *Herodias's* daughter.

Joſephs brethren caſt him into the pit becauſe they hated him, *Gen.* 37. 4.

But this Judge cannot be thus corrupted: For,

He is no accepter of perſons, *Acts* 10. 34.

He ſhall not judge after

ter the ſight of his eyes, but with righteouſneſs ſhall he judge his people, *Iſa.* 11.3,4.

He will render to every man according to his deeds; whether Jew or Gentile, *Rom.* 2.6, 9.

Or, they may be corrupted with bribes. *Jethro* well adviſed *Moſes* to chuſe ſuch men for *Judges* as hated covetouſneſs, *Exod.* 18.21.

Thou ſhalt not wreſt judgment, thou ſhalt not reſpect perſons, neither take a gift: for a gift

both blind the eyes of the wiſe, and pervert the words of the Righteous, *Deut.* 16. 19.

Chriſt our Judge cannot be corrupted.

If he would take a bribe, thou ſhalt have none to give him at that day.

But if thou couldſt give him the Kingdoms of the world, & the glory of them, he would refuſe; for he is the Lord of Lords, a great God, a mighty, and a terrible, which regardeth not perſons,

sons, nor taketh reward, *Dent.* 10. 17.

A good *Conscience* will do us more good then, than a full *purse*.

Riches profit not in the day of wrath, but *Righteousness* delivereth from death, *Prov.* 11. 4.

CAP. V.

Christ an All-knowing Judge.

AS his uprightness is such that he cannot be corrupted, so his *knowledge* is such that he

he cannot be deceived.

He ſhall not reprove after the hearing of his ears, *Iſa.* 11. 3.

He ſhall not judge us according to the report and teſtimony of others, which is uncertain, but according to his own intuitive knowledge, which is infallible.

Come and ſee a man which told me all the things that ever I did: Is not this the Chriſt? *John* 4. 29.

Neither is there any creature that is not manifeſt

nifeſt in his ſight: but all things are naked, and opened unto the eyes of him with whom we have to do, *Heb.* 4. 13.

The word in the Original imports ſuch an openneſs, as when the skin is pulled off, and the back chined down, ſo that the very entrails, and moſt ſecret paſſages of nature may be diſcerned.

These things haſt thou done, and I kept ſilence; thou thoughteſt I was altogether ſuch a one as thy ſelf; but I will reprove

prove thee, and ſet them in order before thine eyes, *Pſal.* 50.21.

Hence it is that he is ſaid to keep a Book of Remembrance by him, *Mal.* 3.16.

Some ſins are ſaid to be ſecret in reſpect of him that commits them. Who can underſtand his errors?

Cleanſe thou me from *my ſecret ſins*, *Pſ.* 19.12.

Or in reſpect of the World. The Adulterer eats his pleaſant bread in *ſecret*, *Prov.* 9.17.

But

But no ſins are ſecret in reſpect of God: For,

He ſets our Iniquities before him: even our *ſecret* ſins in the light of his countenance, *Pſalm* 90. 8.

At that day, then in vain will it be for us to deny the fact, or to excuſe it, or to ſhift and transfer it from one to another. For,

The Lord ſeeth not as man ſeeth, 1 *Sam.* 16. 6.

CAP.

CAP. V.

Christ is an inexorable Judge.

AS this Judge cannot be corrupted, nor deceived; ſo neither can he be intreated: Now is the accepted time, now is the day of ſalvation, *2 Cor.* 6. 2.

Seek the Lord whileſt he may be found; call upon him whileſt he is near, *Iſa.* 55. 6.

That is a time of judgment; and though we cry as loud as thunder, he

he will not hear us; though we cut our ſelves with Lancets, as *Baals* Prieſts, till the blood guſh out, he will not regard us.

Will God hear his cry when trouble cometh upon him? *Job* 27. 9.

Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded:

I alſo will laugh at your calamity, and mock when your fear cometh.

Then ſhall they call upon me, but I will not anſwer:

anſwer; they ſhall ſeek me early, but they ſhall not find me, *Prov.* 1. 24. & 20. 28.

The fooliſh Virgins knock at the door of mercy, but it is ſhut againſt them, *Mat.* 25. 11.

Then will I profeſs unto them, I never knew you; depart from me ye that work iniquity, *Mat.* 7. 23.

SECTI-

SECTION III.

HAVING now ſeen who, and what manner of Judge thou ſhalt have, ſuppoſe him now ſet upon the Judgment ſeat attended with his glorious Angels, and calling thee up to anſwer theſe Interrogatories.

CAP.

CAP. I.

Who art thou?

TO this thy anſwer will be, that thou art a *Man.*

Chriſt will reply unto thee. If a man, ſhew me my Image wherein I created thee.

Cæſars penny was known by *Cæſars* Image and ſuperſcription.

When *Jacob* ſaw the Coat of his Son, *Joſeph*, It is my Sons Coat, ſays he, but an evil beaſt hath devoured him, *Gen.* 37.

So Chriſt will ſay to us at the day of Judgment, this is the face and Figure of a man, but an evil beaſt hath devoured my Image.

The drunkard hath loſt the Image of God, and laid a *Swine* in the room of it.

The Covetous hath loſt the Image of God, and laid a *ravenous Wolf* in the room of it.

The Adulterer hath loſt the Image of God, and laid a *Goat* or an *Horſe* in the room of it.

The

The crafty and contentious perſon hath loſt the Image of God, and laid a *Fox* and a *Dog* in the room of it.

They have corrupted themſelves, and their ſpot is not the ſpot of his Children, *Deut.* 35. 5.

Man that is in honour and underſtandeth not, may be compared to the beaſts that periſh, *Pſalm* 49. 20.

And no beaſt ſhall enter into the new *Jeruſalem*: For

Without are dogs, *Rev.* 22. 15.

CAP.

CAP. II.

Of what Religion.

The next Interrogatory will be, of what Religion art thou?

TO paſs by Turks, Jews, Infidels, thy anſwer will be, *I am a Chriſtian.*

Jacob profeſſes to his Father, that he was his very Son *Eſau*, and yet was not.

The Church of *Sardis* had a name to be alive; yet was dead, *Rev.* 3. 1.

Many ſhall ſay at that day

day, Lord, Lord, we have been Baptized in thy Name, we have call'd upon thy Name, we have propheſied in thy Name, who notwithſtanding are workers of iniquity.

A *Chriſtian* is a Name of *Duty*, as well as of *Dignity*.

You are my *Friends* if you do whatſoever I command you, *Jo.* 13.14.

By this ſhall all men know that you are my *Diſciples*, if you love one another, *John* 13.35.

As many of you as have

have been baptized into Christ, have put on Christ, *Gal.* 3. 27.

They that are Christ's have crucified the flesh, with the affections and lusts, *Gal.* 5. 24.

Art thou a *Christian*, who hast taken the members of Christ, and made them the members of a Harlot? 1 *Cor.* 6. 15.

Art thou a *Christian*, who hast seen *Christ* naked, and hast not clothed him; hungry, and hast not fed him; thirsty, and hast given him no drink;

O sick

ſick and in Priſon, and haſt not viſited him.

In a word art thou a *Chriſtian* that haſt lived in the practice of groſs and known ſins?

What Communion is there betwixt *Chriſt* and *Belial*, betwixt light and darkneſs, betwixt righteouſneſs and unrighteouſneſs? 2 *Cor.* 6. 15.

The Jews boaſted they were the children of *Abraham*, but Chriſt tells them they were the children of the Devil, becauſe they did his works, *John* 8. 44.

If thou beeſt not a true, but a titular *Chriſtian*, having a form of godlineſs, but not the power of it, thy judgment will be more heavy and intolerable than that of Turks and Infidels.

The Servant that knows his Maſters will and does it not, ſhall be beaten with many ſtripes.

Unto whomſoever much is given, of him ſhall much be required, *Luke* 12. 47, 48.

Verily I ſay unto you,

it ſhall be more tolerable for *Sodom* and *Gomorrha* at the day of Judgment, than for you, *Mat.* 10. 15.

It had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them, 2 *Pet.* 2. 21.

I therefore beſeech you to walk worthy of the Vocation wherewith ye are called, *Epheſ.* 4. 1.

And let every one that nameth

nameth the name of *Christ*, depart from iniquity, 2 *Tim.* 2. 9.

And let us pray as our Church teacheth us in the Collect for the third Sunday after Easter.

ALmighty God, *&c.* Grant unto all them that be admitted into the fellowship of *Christs* Religion, that they may eschew those things that be contrary to their profession, and follow all such things as are agreeable to the same, through

our Lord Jesus Christ. *Amen.*

CAP. III.

Of what Profession.

THE next Interrogatory will be the same that the Mariners put to *Jonas*.

What is thine occupation? Jonas 1. 8.

Art thou a Magistrate, *Supreme*, an Emperor; King, *&c.* or *subordinate*, an inferiour Officer; Governor? 1 *Pet.* 2. 13, 14.

Thou shalt be examined,

First,

First, if thou hast maintained Gods true Religion, and been a nursing Father to the Church, *Isa.* 49. 23.

If thou hast rooted out Heresie, Idolatry, Superstition? 1 *Kings* 15. 12.

If thou hast provided Ministers to instruct the people, and maintenance for those Ministers.

Jehoshaphat sent the Priests and Levites, and the Book of the Law of the Lord with them, and they went about throughout all the Ci-

ties of *Judah*, and taught the people, 2 *Chron.* 17. 9. *Hezekiah* commanded the people that dwelt in *Jerusalem*, to give the portion of the Priests, and the Levites, that they might be encouraged in the Law of the Lord, 2 *Chron.* 31. 4.

If thou hast built and repaired the House of God, and places of his worship, as did *Solomon*, *Josiah*.

Secondly, If thou hast been an example of virtue and godliness to thy people.

David himſelf danceth before the Ark, and the Houſe of *Iſrael* follow him, 2 *Sam.* 6. 14.

The King of *Niniveh* was the firſt that humbled himſelf in ſackcloth and aſhes, and then the inhabitants of the City did likewiſe.

Examples of great perſonages have a ſtrong *influence*; nay as it were a *violence* upon inferiors. *Cæſar* filled the Empire with Souldiers, *Auguſtus* with Sholars, *&c.*

Thirdly, If they have

provided good Laws, and executed them, that such as live under them may be godly and quietly governed.

Good Laws are such as are agreeable to the Law of Nature, and the Word of God.

And they are then executed, when great flies are taken as well as small ones.

Fourthly, If thou hast punished the wicked, and cherished the good.

Mine eyes shall be upon the faithful of the Land,

Land, that they may dwell with me; he that walketh in a perfect way ſhall be my ſervant:

But I will early deſtroy all the wicked of the Land, that I may cut off all wicked doers from the City of God, *Pſ.* 101.6,8.

Kings and Governours are ſent by God for the puniſhment of evil doers, and for the praiſe of them that do well, 1 *Pet.* 2. 14.

It cannot be well then if *Crows* be pardoned, and *Pigeons* puniſhed.

Fifth-

Fifthly, If thou haſt heard the cries of the poor, received their Petitions, redreſſed their wrongs.

Defend the poor, and fatherleſs: do Juſtice to the afflicted and needy.

Deliver the poor, and needy; rid them out of the hand of the wicked, *Pſal.* 82. 3, 4.

Be wiſe now therefore O ye Kings: be inſtructed ye that are Judges of the Earth, *Pſal.* 2. 10.

Remember there will be *Deus, & dies ultionis*, A God, and a day of vengeance.

But

But art thou a Miniſter?
Thou ſhalt be examined,

Firſt, If thou didſt enter in at the door, or climb in at the window; if thou wert called of God, or intrudeſt thy ſelf.

A man may know if he be called of God, by thoſe Talents which are committed to him.

It is required that every Miniſter have *ſcientiam competentem*, if not *eminentem*, that is, *competent* though not *eminent* knowledge. For

For the Priests lips must keep knowledge, and the people must seek it at his lips, *Mal.* 2. 7.

Secondly, If thou hast taught and instructed the people committed to thee.

Feed my sheep, *John* 21. 16.

I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto your selves, and to all the flock over the which the Lord hath made you overseers, to feed

feed the Church of God, which he hath purchased with his own blood, *Acts* 20. 27, 28.

It is required of a Minister that he be διδακτικὸς, apt and able to teach, 2 *Tim.* 2. 24.

He that is ignorant and cannot teach, is a dumb *Dog*.

He that can and will not, is a dumb *Devil* (unless lawfully detained).

Where no vision is, there the people perish, *Prov.* 29. 18.

His blood will I require

quire at thy hand, *Ezek.* 33. 6.

Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over all his houſhold, to give them meat in due ſeaſon?

Bleſſed is that ſervant whom his Lord, when he cometh, ſhall find ſo doing, *Mat.* 24.45,46.

Thirdly, if thy life hath agreed with thy Doctrine.

He that was miſhapen, or had any blemiſh, might not come nigh to offer

offer the offerings of the Lord, *Levit.* 21. 21.

Moſes, when he bleſſed the Tribe of *Levi*, deſires of God, that his *Thummim* and *Urim* might be with his Holy Ones, *i. e.* integrity of *life*, as well as the light of *Learning*, *Deut.* 33. 8.

It is ſaid of Chriſt, that he was a Prophet mighty in *deed* and *word*, before God and all the people, *Luke* 24. 19.

Thou that teacheſt another, teacheſt thou not thy ſelf? thou that preach-

preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? thou that abhorreſt Idols, doſt thou commit ſacriledge? *Rom.* 2. 21, 22.

Be thou an example of the believers, in word, in converſation, in charity, in purity, in ſpirit, in faith, 1 *Tim.* 4. 12.

Or art thou an Officer?

Thou ſhalt be examined,

If thou haſt not exacted more

more than was appointed for thee, *Luke* 3. 13.

If thou haſt not dealt with the poor, as the ſervants of *Eli*'s ſons did.

If thou wilt not give it me, I will take it by force, 1 *Sam.* 2. 16.

Or, art thou a Souldier?

Thou ſhalt be examined,

If thou haſt done violence to no man?

If thou haſt not accuſed any falſly?

If thou haſt been content with thy Wages, *Luke* 3. 14.

Or

Or, art thou a Tradesman?

Thou shalt be examined,

If thou hast not used false weights, deceitful ballances, unjust measures; all which are an abomination unto the Lord, *Prov.* 20.10.

If thou hast not sometimes taken the name of God in vain, to obtrude a bad commodity upon thy neighbour: *& sic de cæteris.*

I may now say of our Judge, as *Jacobs* sons said of the Governour of *Egypt:* The

The man asked us *straightly* of our ſtate, *Gen.* 43. 7.

SECTION IV.

WE have now ſeen how Chriſt will proceed with us in the day of Judgment: let us in the next place conſider that final and irrevocable Sentence which ſhall paſs upon us; and it is either the

the Sentence of *Abſolution* or *Condemnation.*

The Sentence of Abſolution.

THE ſentence of *Abſolution* ſhall be pronounced in theſe words; *Come ye bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world*, Mat. 25. 34.

In which ſentence there is not a word, a ſyllable, a letter, but is *muſick* to the Ear, *Honey* to the Mouth

Mouth, and a Jubilee to the Heart.

How will our ears be raviſhed, and our hearts, dance within us, to hear Chriſt pronounce us the *bleſſed ones of his Father.*

To hear that ſweet call and invitation, *Come ye.*

To hear the glory of that Inheritance, to which we muſt come;

A Kingdom:
The Kingdom,
Prepared for us of old.

Bleſſed are the people that ſhall hear this joyful ſound, *Pſal.* 89. 15.

CAP.

CAP. II.

The ſentence of abſolution ſhall be firſt pronounced.

THE good Servant was rewarded and admitted into his Maſters joy: and then the evil and unprofitable ſervant was puniſhed, and caſt into utter darkneſs, *Mat.* 25. They on the right hand are called to a Kingdom: and then they on the left are caſt into fire, *Mat.* 25.

God will not caſt the wicked into Hell till they have

have ſeen ſomething of the happineſs of the Saints, which increaſeth their grief and torment.

The wicked ſhall ſee it and be grieved; he ſhall gnaſh with his teeth, and melt away, *Pſal.* 112. 10.

Or elſe it may be, *Chriſt* begins with the ſentence of *Abſolution*, to ſhew that he had rather *ſave* us than *damn* us.

He is ſlow to anger, *Pſal.* 103. 8.

A God that delighteth not in the death of a ſinner.

His own nature inclines him to ſave us, our ſins urge and provoke him to damn us.

Therefore if he muſt puniſh, he comes as it were unwillingly to it, and reſerves it for the laſt place.

CAP. III.

The Sentence of Condemnation.

THE ſentence of *Condemnation* ſhall be denounc't in theſe *words*, *Depart from me ye curſed into everlaſting Fire*, pre-

prepared for the Devil & his Angels, Mat. 25. 41.

Not a word in this ſentence but is a wound; not a Syllable, but is a ſword piercing the heart; not a Letter but is as loud and terrible as a clap of Thunder.

How ſhall the loyns of the wicked tremble, and their joynts be looſed, and their knees knock together, to hear Chriſt pronounce them curſed!

Curſed, becauſe of the puniſhment of *loſs*, *Depart ye.*

There is their baniſhment, and excluſion from him who is the fountain of life, the light of glory, and in whoſe preſence there is fulneſs of joy.

Curſed, becauſe of the puniſhment of *Senſe*.

Depart ye into *fire*; there is the extremity.

Into fire *everlaſting*; there is the eternity.

Prepared for the Devil and his Angels; there is their *Company*.

Immediately after theſe ſentences are pronouncced, ſhall follow execution. The

The wicked ſhall go away into everlaſting puniſhment: but the righteous into life eternal, *Mat.* 25. 46.

SECTION V.

IT remains now, in the laſt place, to view the uſe and influence which the conſideration of this great day of the Lord ought to have upon our affections. It is

mattar of terror to ſome, of comfort to others, but of inſtruction to all.

Terror to the wicked.

AS *Paul* reaſoned of righteouſneſs, temperance, and judgment to come, *Felix trembled*, *Acts* 24. 25.

The Jews fell backward when they came to apprehend Chriſt in the days of his humility: how then ſhall they ſtand be-

before him when he ſhall come in glory and Majeſty?

How terrible muſt this day needs be: when,

The Mountains ſhall quake at him, and the hills melt, and the earth be burnt up at his preſence, yea, the world, and all that dwell therein?

Who can ſtand before his indignation? and who can abide the fiercenes of his anger? his fury is poured out like fire, and the Rocks are thrown down by him, *Nah.* 1. 5, 6.

What a hard distress shall the wiked be in, when they shall have

On one side, their sins accusing;

On the other, the justice of *God* terrifying.

The gulf of hell gaping under them.

An angry Judge frowning over them.

Within them, a conscience stinging.

Without them, the world burning. *Anselme.*

Surely the Kings of the earth, and the great men,

men, and the rich men, and the chief Captains, and the mighty men; and every bond man, and every free man, ſhall hide themſelves in the Dens, and in the Rocks of the mountains; and ſhall ſay to the mountains, and rocks, fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb.

For the great day of his wrath is come, and who ſhall be able to ſtand? *Rev.* 6. 15, 16, 17.

Rejoyce, O young man in thy youth, and let thy heart chear thee in the days of thy youth, and walk in the ways of thine own heart, and in the ſight of thine eyes: but know thou that for all theſe things God will bring thee to *judgment*, *Eccl.* 11.2.

O conſider this, you that forget God, leſt he tear you in pieces, and there be none to deliver you, *Pſa.* 50.22.

Knowing the terrors of the Lord, we perſwade men, 2 *Cor.* 5.11.

CAP.

CAP. II.

Comfort to the Godly.

THen ſhall they ſee the Son of Man coming in a Cloud with power and great glory.

And when theſe things begin to come to paſs, then look up, and lift up your heads, for your redemption draweth nigh, *Luke* 21. 27, 28.

The LORD Himſelf ſhall deſcend from Heaven with a ſhout; with the voice of the Arch-Angel, and with the trump

trump of God, &c.

Wherefore comfort ye one another with these word, 1 *Thes.* 4 16, 17.

When Christ ascended, the Angels comforted the Disciples in this manner.

This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, *Acts* 1. 11.

Hence it is, that the Righteous are said to love the day of his appearing, for then they shall

ſhall receive a crown of righteouſneſs, 2 *Tim.* 4 8.

The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him, *Nahum* 1. 7.

But of this we have heard before, where this day, in reſpect of the godly, is called a day of refreſhing and redemption.

CAP. III.

Inſtruction to all.

IF it be thus, what manner of men ought we to be in all holy converſation

ſation and godlineſs? 2 *Pet.* 3. 11.

That which raiſed up the ſoul of St. *Jerome* to ſuch a pitch of devotion, was the continual meditation of this day.

Whether I eat or drink or whatſoever I do, methinks I hear the laſt trump ſounding in mine ears, *Ariſe ye dead, and come to judgment.*

We muſt give an account not only for our preſumptuous ſins, but for our ſmalleſt ſins.

I ſay unto you, That of

of every idle word that men ſhall ſpeak, they ſhall give account thereof at the day of Judgement, *Mat.* 12. 36.

We ſhall reckon not only for our own ſins, but for the ſins of others, which we have occaſioned by our command, company, counſel, or ill example.

We ſhall reckon for the talents of Grace and Nature; and for the precious time afforded us.

Hear the end of all, fear God, and keep his Command-

mandments, for God will bring every work into judgment, *Eccles.* 12. 13, 14.

Abound in the works of mercy and charity, for according to them we shall be judged, Mat. 25.

Judge your selves here, and you shall not be judged hereafter, 1 Cor. 11. 31.

As for the time, when, or the place, where, the Judgment seat of Christ shall be expected:

O my Soul enter not into these secrets.

Such knowledge is too won-

wonderful for thee. Secret things belong to the Lord our God, and revealed things to us and our children.

A short Prayer for the day of Judgment.

O Most blessed Lord Jesus, who now sittest at the right Hand of GOD the Father, and from thence shalt come to judge both the quick and the dead, in Power, and great Glory; I confess and acknowledge, that such

is

is the hainousneſs of my ſins, the guiltineſs of my Conſcience, and the dreadfulneſs of that day, that my very fleſh trembleth, and my heart melteth within me, when I conſider that I muſt appear before the tribunal of thy juſt Judgment, to give an account of whatſoever I have done in the fleſh, whether good or evil. I know, O Lord, that if thou ſhalt enter into Judgment with me, I cannot be juſtified in thy ſight, and if thou ſhalt be

be extream to mark what amiss hath passed from me, I shall not be able to answer thee one for a thousand.

I appeal, therefore, from the bar of thy justice, to the bowels of thy mercy, beseeching thee, in that day to deal with the soul of thy servant, not as a severe Judge, but as a merciful Jesus.

It will be, O Lord, a day of wrath, but gather me under the shadow of thy wings, until the indignation be past over.

It

It will be a day of darkneſs, and of gloominess: but lift thou up the light of thy Countenance upon me, and I ſhall be ſaved.

It will be a Day of Judgment; but in that day, by thine Agony and bloody paſſion, and by whatſoever thou haſt done or ſuffered for me, *good Lord deliver me.*

And to this end, I beſeech thee give me grace to live ſoberly, righteouſly, and godly in this preſent world; to keep a good

good conſcience, void of offence towards thee, my God; and towards all men; to abound always in the works of charity, and mercy; and to judge and condemn my ſelf here, that I may not be condemned hereafter. That ſo whenſoever this day ſhall ſeize upon me, I may not be bound up with the bundle of Tares which ſhall be caſt into unquenchable fire, but gathered with the wheat into thy Garners, and ſet with the ſheep upon thy right

right hand, and called in the number of those blessed ones to inherit a Kingdom, and that Crown of Righteousness which thou hast purchased, and prepared for all those that love and expect that day of thy appearing. Now unto thee, O Christ, together with the Father, and thy blessed Spirit, be ascribed all Power, and Praise, Dignity and Dominion, now and for ever. *Amen.*

A Prayer for the Morning.

O Eternal, and moſt glorious *Lord* God, and in Jeſus Chriſt our merciful and loving Father, we thine unworthy creatures, ſinful duſt and aſhes are here in all humility of ſouls and bodies, proſtrate at the loweſt footſtool of thy glorious Majeſty; beſeeching thee to bow down thine ears unto our prayers, and to open thine *eyes* upon our ſupplication; who from the

the ground and bottom of our hearts, to acknowledge and confeſs that we have been unprofitable ſervants, prodigal children, and bad ſtewards of that time which thou haſt afforded us for repentance and good works, and of thoſe *talents* which thou haſt committed to our improvement.

If we put our hands into our boſoms, we muſt needs draw them out all leprous. For we are the brood of rebellious and diſobedient Parents:

rents: our hearts are cages of unclean birds, of noisom lusts; and the thoughts thereof have been evil, and only evil, and that continually.

And if, O Lord, we look forth unto the actions of our lives, there is no sin which we have not committed, no commandment which we have not broken. These eyes which now look up unto Heaven, have beheld vanity, these tongues which now call upon thee, have blasphemed thee; and these

hands which we now lift up unto thee have been many times lift up against thee, and thy Statutes. So that we have made our selves unworthy of the least of thy mercies, but worthy of the greatest of thy judgments. But deal not with us after our sins, neither reward us according to our iniquities.

Spare us good Lord, spare thy people, whom thou hast created after thine own Image, and Redeemed with thine own

own blood. And according to the multitude of thy tender compassions, which have ever been of old to us, blot out the multitude of our transgressions. Pardon our sins, and receive us again unto thy favour, for his sake and sufferings, who hath satisfied thy Justice to the utmost farthing.

And for the short residue and remainder of our days, give us grace to consecrate it to thy service, to redeem that time which we cannot

recal, and to make our calling and election ſure, before we go hence, and be no more ſeen.

And becauſe the corruptions of our nature are too many, and too ſtrong for us, and the Devil like a roaring Lion goes about continually to devour us; leave us not to our ſelves, but aſſiſt us by thy grace; perfect thy ſtrength in our weakneſs, and preſerve both our bodies and ſouls ſpotleſs and unblameable, that when we

ſhall

ſhall have finiſhed our courſe, and run the race of our natural Pilgrimage, we may receive that crown of righteouſneſs, which thou the righteous and juſt Judge haſt laid up for all them that love and expect the day of thy appearing.

And together with us, we intreat thee for a bleſſing upon our *King*, *Queen*, *Duke*, and the reſt of the *Royal Family*: upon our Counſellors, Miniſters, & Magiſtrates: upon our friends, kindred

and acquaintance: upon the whole Church, and every afflicted member of it.

And accept of our morning Sacrifice of praiſe and thankſgiving for all the mercies and favours, comforts and deliverances, which from time to time thou haſt afforded and continued to us: We thank thee for thy laſt mercy in preſerving us from the dangers of this night paſt, for refreſhing our bodies with ſeaſonable reſt, and bring-

bringing us ſafe to the beginning of this day.

Lord what is man that thou art ſo mindful of him, or the Son of man, that thou ſhouldeſt thus viſit, and remember him? Give us grace, O Lord, to remember thee, and to be mindful of thy mercies, that we may praiſe thee for all thy truth and faithfulneſs which thou ſheweſt to us in the Land of the living; that as thou haſt brought us to the Comforts of this day, ſo thou mayeſt

go along with us in the ſame, to enable us for the duties of thoſe callings wherein we are placed, and to deliver us from thoſe dangers to which we are expoſed, even for Jeſus Chriſt his ſake; in whoſe moſt bleſſed name and words, we conclude theſe our weak and imperfect Prayers ſaying, as he himſelf hath taught us in his holy Goſpel,

Our Father, &c.

A Prayer for the Evening.

O Moſt glorious and ever-living Lord God, who inhabiteſt eternity, and dwelleſt in that light which no mortal eye can attain unto; the God in whom we live, and move, and have our being; we thine unworthy ſervants do here in all lowlineſs and humility preſent our perſons and Prayers before thy divine Majeſty, confeſſing & acknowledging

that we were conceived in ſin, and brought forth in iniquity; and, as if that had been but a ſmall matter, we have heaped up our actual tranſgreſſions as the ſand upon the Sea ſhore, and as the ſtars in the firmament for number. We have broken thy Commandments, we have prophaned thy Sabbaths, we have diſhonored thy Name, we have abuſed thy Creatures, neglected the day of our Viſitation, and turned thy Grace into wan-

wantonneſs, whereby we have moſt juſtly provoked thy wrath, and everlaſting diſpleaſure; we have wounded our own Conſciences, weakned our aſſurance of Salvation, and grieved thy good Spirit, which ſealeth us up unto the day of our redemption.

And now, Lord, if thou ſhouldeſt deal with us after our deſervings, thou mighteſt pour upon us the deluge of thy wrath and fury, to ſweep us out of the land of the living, into

into that place of torment prepared for the Devil and his Angels. But thou haſt revealed thy ſelf unto the ſons of men, to be the Lord, the Lord merciful and gracious, long-ſuffering, and of great goodneſs, one that pardons ſin, and paſſes by the tranſgreſſions of thy people: this is thy name for ever, and thy memorial throughout all generations.

We appeal therefore from thee, unto thee, from the bar of thy Juſtice,

ſtice, to the bowels of thy mercy, beſeeching thee even for Jeſus Chriſt his ſake, to be merciful unto us, in the free pardon and forgiveneſs of all the ſins that ever we have committed againſt thee. Accept of his obedience for our diſobedience, of his righteouſneſs for our unrighteouſneſs, of his ſufferings for all our ſins; waſh them away in his blood, nail them to his Croſs, hide them in his wounds, and bury them in his grave, that they may

may never riſe up for our confuſion here, or condemnation hereafter.

And as we deſire thee to be unto us a Father of mercy, ſo be unto us a GOD of Conſolation; ſpeak peace unto our ſouls and conſciences, and ſay unto us that thou art the God of our ſalvation.

And for the time to come, give us grace to die daily unto ſin by virtue of thy Sons death, and to riſe up to newneſs of life, by the power of his *reſurrection*; wean our hearts,

hearts, and take off our affections from the things of this world, which endure but for a ſeaſon, and raiſe them up unto thoſe things which are at thy right hand for evermore. Enlighten the darkneſs of our Underſtandings, ſubdue the ſtubborneſs of our Wills, rectifie the diſorder of our Affections, and bring into obedience whatſoever exalteth it ſelf againſt thy Will; that at laſt we may come to be ſuch as thou wouldſt have us.

De-

Deliver us, O God, from the temptations of the Devil, from the allurements of the world, from the luſts of the fleſh, and from the evil example of this crooked and *perverſe generation* wherein we live, that we may run the race of thy commandments, without turning to the right hand or the left. And foraſmuch as the days of our pilgrimage are but few and evil, and theſe earthly tabernacles of our bodies muſt be diſſolved, give us

us grace to pass the time of our dwelling in thy fear, that we may depart hence in thy favor, whensoever, whereſoever, or howſoever it ſhall pleaſe thee to call us.

And we intreat thee yet further, to continue and inlarge thy Bleſſings upon the Church and Land wherein we live, upon the perſon & government of our King, upon the deliberations of his Council, upon the *patience* & long *ſuffering* of all thoſe who are afflicted with any

ny crosse or calamity: and because they are unworthy to receive new blessings that are not thankful for those they have already received; we bless and praise thee for all the Mercies and Favours which thou hast afforded us for our Souls, or Bodies; for this life, or a better. We thank thee for our Election, Creation, Vocation, Justification, Sanctification in some measure, and assured hope of *Glorification* with thee in thy Kingdom.

We

We thank thee for the peace of our Church, for the health of our bodies, for the plenty of our estates, and for the prosperity of our Families.

And now, holy Father, seeing the night is upon us, and we are ready to take our rest, into thy hands we commit our souls and bodies, and all that we have, beseeching thee who art the Keeper of *Israel*, that neither sleepest nor slumberest, to take care for us; for if thou protect us not, Satan

tan will devour us, yea we we shall sleep a perpetual sleep, and never rise up to praise thee. We pray thee therefore, be good to us this night, defend us from danger, refresh us with comfortable rest, and raise us up to glorifie thee in the duties of the day following, that thou mayest still be our God, and we thy people. Hear us and graciously answer us in these our requests, and what else thou knowest needful and expedient for us, and that for Jesus Christ

Christ his sake, in whose most blessed name, and words, we conclude these our imperfect prayers, saying as he himself hath taught us, *Our Father, &c.*

When thou art in bed commend thy self to God in the words of *David*: I will lay me down in peace and take my rest, for thou only, O Lord, makest me to dwell in safety, *Psal.* 4. 8.

Consider, and hear me, O Lord my God, lighten mine eyes, lest I sleep

sleep the sleep of death, *Psal.* 13. 3.

So when thou lieſt down thou ſhalt not be afraid: yea, thou ſhalt lie down and thy ſleep ſhall be ſweet, *Prov.* 3. 24.

Grace before Meat.

GOod Lord, pardon and forgive us all our ſins, which make us unworthy of all thy mercies; bleſs theſe thy creatures to the uſe of our Bodies, bleſs our Bodies to the uſe of our Souls, and bleſs both our Bodies

dies and ſouls to thy ſervice, for Chriſt his ſake. *Amen.*

Grace after Meat.

THou, O GOD, which haſt created us by thy Power, preſerved us by thy Providence, Redeemed us by thy Blood, and at this time fed us by thy good Creatures, be Bleſſed and Praiſed now and evermore.

THE END.

vice for Christ his sake.

F 161484
V23.5